AN INTRODUCTION TO A DEVOUT LIFE:

Containing eſpecially,

A prudent Method for Spiritual Cloſet-Exerciſes, and Remedies againſt the Difficulties ordinarily occurring in the conduct of a pious Life.

by Fr. Saloss

Fitted for the uſe of **Proteſtants.**

by Mr. Henry Dodwell

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A PRÆFACE, Concerning this NEW EDITION.

By Mr. Dodwell

TO prepare the Reader for a more advantageous perusal of the following Introduction; it will, I believe, be as useful on this, as customary, on the like occasions, to forewarn him of some few things relating to the usefulness of the Book, and the design of this present Edition, in some brief preliminary Premonitions; that so he may not fail of those great spiritual improvements which may be promoted

by its prudent uſe, meerly by his own miſunderſtanding of the convenience, or unskilfulneſs in the practice, of the Rules preſcribed in it.

How much more ſecure it is in all practical affairs, and more influential for the promotion of a ſenſible and ſolid proficiency, to obſerve Rules calculated from the moſt minute conſideration of circumſtances and particular experience, than ſuch as are onely grounded on general, however ſublime and rational, ſpeculations; is ſo far the ſenſe of all conſiderative prudent perſons as that, if I could ſpare, yet, I think, I ſhould not need, any tediouſneſs of diſcourſe for its eviction. I will not ſay that our ordinary practical Writers have neglected it as far as concerned their deſign, but that they have not advanced the deſign it ſelf, ſo far as not to be capable of very conſiderable improvements. They have indeed diſcourſed excellently concern-

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ing the particular duties and ſins of humane converſation, concerning the particular means and expedients of promoting the one, and avoiding the other. But how intricate, and ineffectual, and dangerous in the event, this way of proceeding is like to prove without general, not onely Principles, but, perſwaſions and reſolutions, a late pious Author has excellently diſcovered; and how very neceſſary it is for the grounding theſe perſwaſions and reſolutions in practicals, not onely to conſider the general reaſons, which we find by experience to be inſufficient in ſuch caſes, but frequently to inculcate, and to overcome by daily exerciſe thoſe practical prejudices which alienate us from the practical belief of what we otherwiſe confeſs moſt reaſonable, every experienced perſon may have perceived. It is Eaſie alſo to underſtand that Meditation, and mental Prayer, and daily Examination, are the beſt Exerciſes for

this purpose; and that not onely in publick, whether in Churches or Families, but especially such as are private and particular. For it is by inuring our selves to the belief and Affections of Religion that we overcome those practical prejudices which hinder us from the execution of those proposals which we have acknowledged rational in general. Thus it is that we do by degrees wear of the aversation and unwillingness to believe any thing contradictory to our present possessions, and seeming interests. Thus it is that we are brought to a seriousness and diligence in enquiring after the affairs of our most momentous concernments, and an awe of Conscience in hearkning to those convictions which otherwise will leave us inexcusable in that dreadful day, when we shall be uncapable of comfort from any other Topick, but that of a Conscientious discharge of that, as well as other duties. Thus

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it is that we come to a discovery of very many momentous considerations which an imperfect deliberation does ordinarily conceal, by which we are qualified for passing a more competent judgment concerning our principal concernments. For the greatest occasion of the ordinary imprudence of men is an imperfect partial consideration, when they immediately conclude a thing to be good or bad from single arguments that prove it so. For indeed there is nothing so ill that has not a mixture of some conveniences, nor any thing so good that has not something which may represent it with disadvantage, especially when estimated by carnal and sensual, as well as rational, measures, which is the true case we are now discoursing of. And hence it is easie to understand how vice comes to be more attractive than virtue, as indeed we find it to be by daily experience. For the considerations, repre-

senting vitious objects as eligible, are obvious, and affect us at the first appearance, whereas those that prove them really ungrateful and pernicious are more remote from sense, and therefore require a longer train of consequences for their discovery; and on the contrary those that are virtuous, at the first prospect, seem as much worse, as vitious seem better, than really they are. Now because these first impressions do principally affect the lower Soul which is naturally precipitant and prejudicial to rational discourse, and because there are very few that put themselves to the trouble of a more accurate enquiry, when they find themselves considerably either gratified or displeased at their first approaches; therefore it is that so very few discern the fallacy and folly of their inconsiderate elections. It is therefore by **Recollection** *and* **Introversion** *(I hope I may use these words though bor-*

borrowed from the mystical Divines because they signifie intelligible things) that we must expect a discovery of our particular mistakes, and a serious, cordial, practical perswasion of those Truths, which, if really believed, must by necessary consequence secure our other duties; and there is no way so likely to further these as to reduce them to constant and assiduous Exercises; nor any way more likely to make such Exercises fruitful than a general method of performing them appliable to all particular Subjects, with such plainness and prudential allowances for considerable particular circumstances, as might render them securely practicable by ordinary capacities. This is it that has not much been thought of, or at least not treated of with that accurateness it deserved, by our ordinary practical Protestant writers. Most of them do either not meddle with Spiritual Exercises at all, but onely

onely with general Exhortations, or Graces; or if with Exercises, yet onely such as are publick, in Churches, or, at least, in Families, not with Closet Exercises; or if with Closet-Exercises, yet onely general forms for duties generally concerning Christians to be interpolated, in case of particular necessities, by the discretion of him that uses them. But how very much more convenient for practice a Method is than any whatsoever provision that may be made by Forms; any prudent person may understand if he consider that Forms, if few or short, must be extremely deficient in many necessaries; or if full, which it is hardly possible that they should be, their very bulk and voluminousness will then make them unserviceable for ordinary Readers. Besides that the inventions of the person are more like to be apposite to his case, being deduced from a particular serious sense and consciousness

neſs of his neceſſities; and more accommodated to his particular humour and complexion, which is of moſt conſiderable influence in order to his actual perſwaſion; and more pleaſing and prevalent, and leſs tedious, men being naturally more attentive, and better affected, to their own inventions, than the Advices and Preſcriptions of others, how prudent ſoever. This Method of Spiritual Exerciſes *is that for which I conceive this Book ſingularly recommendable.*

But for reconciling it to our Proteſtant practice of making the reading of the Scriptures part of their daily Exerciſes, it will be requiſite that ſomething be briefly ſpoken. For my part I do not think it convenient that the Subject to be meditated be taken from the Scripture allotted for the time, unleſs when the place is choſen by ſpecial deſign, as in the Leſſons *and* Epiſtles *and* Goſpels *for the* Feſtivals

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neſs of his neceſſities; and more accommodated to his particular humour and complexion, which is of moſt conſiderable influence in order to his actual perſwaſion; and more pleaſing and prevalent, and leſs tedious, men being naturally more attentive, and better affected, to their own inventions, than the Advices and Preſcriptions of others, how prudent ſoever. This Method of Spiritual Exerciſes *is that for which I conceive this Book ſingularly recommendable.*

But for reconciling it to our Proteſtant practice of making the reading of the Scriptures part of their daily Exerciſes, it will be requiſite that ſomething be briefly ſpoken. For my part I do not think it convenient that the Subject to be meditated be taken from the Scripture allotted for the time, unleſs when the place is choſen by ſpecial deſign, as in the Leſſons *and* Epiſtles *and* Goſpels *for the* Feſtivals

vals or Fasts *of the* Church; *concerning which, being generally* matters of Fact, *and such matters of Fact as are not authentically attested otherwise than by the Scriptures, such portions of Scripture must therefore be most apposite for our information concerning them; and for them excellent Rules are prescribed by the prudent Author of the* **Method of private Devotion.** *For the others, the unapositeness of many of them to our particular cases, as they fall out in course, and the little advantage there is for remedying it by selecting some particular passages different from the design of the whole, which is likely to leave the greatest impression on our minds immediately after reading them, or by mystical accommodations, which, looking more like Exercises of Wit than seriousness, are not like to leave such serious impressions; and the very interruption of the course, and the incoherence of*

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following with precedent Meditations, which cannot be avoyded in reading the ſeveral parts of Scripture in order as they ly, are very conſiderable diſadvantages for weakning their perſwaſiveneſs, which experience convinces us to be very much advanced by continuation and frequency. Yet I am far from intending thence to diſſwade the daily reading of the Scriptures, even in order to Devotion. I know that, beſides the influences of the Spirit which uſually ſecond the word, as well read *as* preached, *in a more ordinary and eſpecial manner than any other however prudent or pathetick humane writings, the Scriptures have ſeveral other advantages which may recommend them to the affections of devout Readers, and ſet them home with that ſingular energy which has been ſo unanimouſly atteſted by the experience of all intelligent pious perſons, which may be admitted without the leaſt fa-*

vour to Enthusiasm, or any such superstitious credulity wherewith prophane irreligious pretenders to the name of Wits have upbraided them. Such are the great reverence wherewith pious persons may, and usually do, compose themselves in their addresses to so near a relative of God as the Scriptures; Such the great advantage in forming the Spiritual Colloquies of our Souls with God in his own words, for affecting us with a sense of the Divine presence, which our Author makes a principal part of Preparation to his Exercises; Such the great accession of influence to the motives when recommended by the Authority of God, as they will better be conceived to be, when they are expressed in his words; for thus we find, by ordinary experience, that no motives are so prevalent upon account of their own intrinsick reasonableness, in order to a practical perswasion, as such as are recommended to

us by ſuch perſons of whoſe skilfulneſs and love to us we have entertained a good opinion; and honourable opinions concerning God, as moſt wiſe and moſt benevolent, being the firſt and loweſt degree of piety, it is thence eaſie to eſtimate how much they muſt be affected by ſuch motives as are expreſſed in his words, and recommended by his name; Such alſo the exotickneſs of the very ſtyle and idiome of the very words of Scriptures, which has oftentimes raiſed ſtrange tranſports of Devotion in ſuch Enthuſiaſts who have never penetrated any further, being altogether unacquainted with their rational meaning; which I mention, not, as if I did the leaſt approve of that unaccountable Mechanical Devotion, *but, becauſe when men are firſt convinced in their judgments of the reaſonableneſs of their duty, it is then indeed, and not till then, rational and prudent to make uſe of any artifi-*

es that may inflame their Affections, and reduce them to a practical conformity to their conviction. Supposing therefore that the Scripture-words are the fittest for expressing our Considerations or Affections in these Spiritual Exercises; the best way of ordering our daily reading of them for the improvement of our Devotion will, I think, be this: to allot the Morning especially for our Meditations, and Morning Prayers, and the other Exercises here mentioned, without any mixture of extraneous Subjects that may divert us. Then after the Affections and Resolutions to be preserved and practiced the day following, together with the **Spiritual Nosegay**, *as our Author calls it, which may upon a short occasional reflection reduce us to the same temper wherein our Morning-Exercises left us; it were best immediately to compose our selves to the employments of our Calling, wherein*

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the means prescribed by the Author, of a Spiritual retirement *even in the midst of our business, exercised in Ejaculations and smelling at the* Spiritual Nosegay, *will be sufficient to preserve the influence of the former till another solemn privacy. This might be practiced immediately after the prayers of the Church, both Morning and Evening, by them who have the opportunity of being present at them, or by them who have not, sometime before meals. At these times they may make it their chief employment to meditate on the* Psalms *or* Lessons *of the day, according to the time they can spare conveniently. Before they begin, it were well that they would compose themselves thereunto with that seriousness which would become their great concernedness in such a work, no less than their eternal woe or welfare; with that* pliableness *of temper, which may make them capable of*

ſeconding their convictions with eaſily received, and yet tenaciouſly reteined, Affections; with that awe *and* reverence *of deportment which would become them if God preſentiated himſelf in a viſible manner, as on mount* Sinai, *and pronounced theſe words, as he did then thoſe of the Decalogue, with his own mouth; nor were it amiſs, in order thereunto, to imagine him to be ſo really, which may be done without fiction, conſidering that we cannot repreſent him in a way more awful and diſmal to our ſenſes than he would really appear to our underſtandings, if they were capable of diſcerning him. If any forms were uſed for this purpoſe, ſome ſhort ejaculatory ones would be moſt appoſite, both as to the Reaſon and as to the Affection he aſpires to, if the Practitioner would be more accurately intent on the influence they leave on his Spirit, than on any forms whatſoever, that is, if his principal en-*

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quiry were, how sincerely he is perswaded of their Truth, and how cordially affected with his own concernment in them. In reading, though all should be performed with gravity and a principal attention to the coherence of things, and the juncture of the Discourse, which is of especial use in discovering the true sense of the Scriptures; yet in this Exercise, whereof I am speaking, not of Study, *but* Devotion, *a singular regard should be had to what is* naturally practical, *I mean what is so in it self without any streined mystical consequences, and among them which are found to be so, a farther choice is yet to be made of such things as are more apposite to their own case or purpose, wherein men should not satisfie themselves with an empty fancyfull similitude, but should endeavour a full discovery of the design of the place, that so their consequent applications may be more pru-*

seconding their convictions with easily received, and yet tenaciously reteined, Affections; with that awe *and* reverence *of deportment which would become them if God presentiated himself in a visible manner, as on mount* Sinai, *and pronounced these words, as he did then those of the Decalogue, with his own mouth; nor were it amiss, in order thereunto, to imagine him to be so really, which may be done without fiction, considering that we cannot represent him in a way more awful and dismal to our senses than he would really appear to our understandings, if they were capable of discerning him. If any forms were used for this purpose, some short ejaculatory ones would be most apposite, both as to the Reason and as to the Affection he aspires to, if the Practitioner would be more accurately intent on the influence they leave on his Spirit, than on any forms whatsoever, that is, if his principal en-*

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quiry were, how ſincerely he is perſwaded of their Truth, and how cordially affected with his own concernment in them. In reading, though all ſhould be performed with gravity and a principal attention to the coherence of things, and the junctures of the Diſcourſe, which is of eſpecial uſe in diſcovering the true ſenſe of the Scripturer; yet in this Exerciſe, whereof I am ſpeaking, not of Study, *but* Devotion, *a ſingular regard ſhould be had to what is* naturally practical, *I mean what is ſo in it ſelf without any ſtreined myſtical conſequences, and among them which are found to be ſo, a farther choice is yet to be made of ſuch things as are more appoſite to their own caſe or purpoſe, wherein men ſhould not ſatisfie themſelves with an empty fancyfull ſimilitude, but ſhould endeavour a full diſcovery of the deſign of the place, that ſo their conſequent applications may be more pru-*

dent and satisfactory, whether as exhortations inviting, or as examples provoking, or as reasons perswading, or as pathetical expressions affecting, or however else they be influenced by them. And it were fit to be observed with what they find themselves most affected, and why, and in what humour it finds them when it is so very operative on them. For by this means they may lay up materials for their future Meditations, such as themselves have experienced efficacious on themselves, together with the seasons and tempers to which they are to be accommodated. And this is a very excellent subservient use of the Holy Scriptures to our Authors purpose.

But besides this great advantage of this Method for the advancement of our edification by the Scriptures, there is another which I believe will not a little recommend it to several excellent Practitioners of Piety, that is, its suitable-

tableneſs to the late Method of practical Preaching by **Doctrine** *and* **Uſe**. *For thus the* Doctrinal part *with all its* Confirmations *are very fit Subjects for* Conſiderations, *and the* Uſes *for raiſing the* Affections *deſigned by the Preacher; and the* Application *of the whole Sermon to the particular caſe of the Auditor, as to the duties which he ſhall find particularly ſuitable to his own Perſon and Calling, and as to the ſins and dangers to which he may find himſelf upon the ſame accounts obnoxious, eſpecially where any thing occurs now, that he was not formerly aware of, are very fit to ground thoſe* Reſolutions *for the future which our Author makes the laſt part of Meditation. And then how convenient alſo the* Preparation, *the two former Parts of it eſpecially, and the* Concluſion *and* Spiritual Noſegay, *are for recollecting* Sermons *as well as other ſolemn* Topicks of Me-

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ditation *is ſo very eaſily diſcoverable by ordinary Prudence as that it is needleſs to be particularly inſiſted on. I might have mentioned ſeveral other things in commendation of this Method, as the great advantages of makeing Devotion rational; the appoſiteneſs of this Method for that purpoſe, the* Reaſons *being propoſed in the* Conſiderations, *and the* Devotion *Exerciſed in the* Affections *and* Reſolutions; *the excellent expedients againſt all the ordinary miſcarriages in this great affair; the* unſeriouſneſs *of them who ſet upon it without any* Preparation *or ſolemn compoſure of their Spirits for it: the* inſolidity *of ſuch who ſtrain themſelves in their Prayers to irrational, or at leaſt unaccountable* Affections: *the* unfruitfulneſs *of Students who onely conſider reaſons without endeavours of a practical perſwaſion and ſuitable* Affections; *and the* unſucceſsfulneſs *of*

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ſuch, who, though they neglect none of them for the preſent, yet make no pro-viſional Reſolutions *for the future: the* inconſtancy *of ſuch who, by a diſorderlineſs of performance, are like-ly to make their duties ſeem tedious or contradictious, and ſo to tempt them-ſelves to a diſcontinuance of them; and the many imprudences the wiſeſt that are, are obnoxious to, when in their own caſes they venture too inde-pendently on the conduct and advice of a skilful and faithful Guide. Theſe and the like conſiderations might have been urged and enlarged, if I were not unwilling upon ſuch an occaſion as this to trouble the Reader with any pro-lixity, and if I did not think theſe o-ther reaſons more appoſite for preva-ling on thoſe perſons whom I am at preſent deſigning to perſwade.*

But I foreſee ſome Exceptions more likely to prove prevalent with ſome per-ſons to diſſwade them from attempt-

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ing this Book than any rational consi-derations whatsoever for their invitation, concerning which Apologies would be less necessary if they would not precipitate their censures before they had qualified themselves for a competent judgment by a through information, which is no more than they must confess themselves obliged to by the rules of Prudence and common Equity. For if they would be pleased to vouchsafe the favour of a perusal, I believe they would not easily perswade themselves to a neglect of so very high concerns for any little or inconsiderable Exception. But because that is a favour not easily to be expected from such unequal partial Judges as all men are before their serious application to Devotion; therefore I doubt it will be necessary to touch them a little more particularly. There are therefore some, who, however they may approve the things themselves,

ſelves, may yet be unwilling to receive them from a perſon of the Authors Communion, which they may poſſibly conceive to be too much countenanced by ſo great a reſpect to his perſon. This might indeed have ſome colour if the Authors Authority were urged in a matter relating to his Communion. But for others proceeding on the common Principles granted on both ſides, many inſtances there are of Roman Authors corrected which have paſſed unſcrupled the hands of devout Proetſtants: ſuch as Parſons Reſolutions, *Drexelius* of Eternity, *Kempis* of the Imitation of Chriſt &c. *Nor indeed can they think otherwiſe if the thing be conſidered ſoberly. For if the things be good they cannot for that very reaſon be conceived to be characteriſtical of the Authors Communion by them who think their own ſeparation warrantable (for none can think a ſeparation juſt that is made for*

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causes confessedly warrantable) and if they do not conceive them such, then certainly, the argument will be very impertinent, to conclude the Authority of his person in other things heterogeneous, because we know some things performed by him to be commendable, by arguments independent on his person. But in the mean time to entertain an unkindness for a good thing upon account of the person, or to deny an evil person his just character, for what is good, will signifie such plain partiality and prejudice against his person, as distinct from the injustice of his cause, as will make something more than that injustice a reason of our separation from him; and how a separation from any person without regard to the injustice of his cause can be excused from criminal Schism, it were well such Pious persons would consider. Certainly if they were as wary of the guilt of Schism as its hainousness deserved,

ſerved, they would be by all means wary of entertaining any bitterneſs againſt their perſons; and they could not ſatisfie themſelves of their integrity herein, if even good things be refuſed upon perſonal regards. But the negligence even of good men in this particular is that (alas!) which multiplies and perpetuates the Schiſms of Chriſtendom.

I know indeed that it is a popular, though a weak, argument, to conclude the goodneſs of the cauſe from the goodneſs of the perſon that maintains it, which ſeems to be the reaſon of that diſingenuity of the Romaniſts, who ſeem ſo intent on the political exterior union of their Subjects, as to make all other conſcientious regards ſubſervient to it, that in their Expurgatory Indices *they endeavour to expunge all due Elogyes of their Adverſaries, though not meddling with their cauſe, but onely deduced from the extrinſick*

Topicks of their parts or perſons. But as the argument is extremely weak (for if perſons will but make uſe of their own judgments concerning their guides (as they muſt certainly do unleſs they will expoſe themſelves to the evident hazards of partiality, whether they chuſe to take the words of Friends approving, or Adverſaries cenſuring them) they cannot chuſe but conclude, by all equal meaſures they are capable of judging by, that there are learned as well as unlearned, and good as well as bad, of all opinions much received, however contradictory among themſelves, and therefore that there are many good and learned men as well as others miſtaken) ſo even among the vulgar, who are principally influenced by ſuch pretences, it may, all things being conſidered, be queſtioned whether it be more politick *than* pious *to countenance it. For as it does thus certainly diſpoſe them to*

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Schismatical pravity, and uncharitableness, and an undeserved bitterness when they are thus encouraged to detest their Adversaries reason without relation to his Principles; so it is the way to expose them to that danger of seduction which it is designed to prevent. For though this policy may indeed take where they are either hindred from all means of better Information, or are prepossessed with a strong credulity of their Superiors, and a distrust of themselves and their own judgments, and such other principles of Conscience hindring them either from enquiry, or, after it, from following their own conviction (which is the case in Popish Countries) yet among the Protestant Laity (who are far from being so enslaved) it is most likely to produce a contrary effect. For considering the great inclination of the vulgar, when they allow themselves the liberty of judging, to follow Inno-

vations, and any thing that is croſs to their Superiors; conſidering, Secondly, that even to ſuch who are not acted by ſuch an undiſcernible principle of factiouſneſs, yet the lives and abilities of men are more eaſily known and cenſured than the merit of the particular Controverſies according to the meaſures and capacities of the vulgar, upon which account they are likely to be more affected with the lives, *than the* arguments, *of their Adverſaries; and Thirdly in cenſuring mens* lives *Charity it ſelf obliges good men to a greater candor, than in cenſuring thier* opinions, *and it is indeed the ſafer extreme to err on the favourable ſide; ſo that there is much more danger of being ſeduced to falſe opinions upon account of perſonal arguments than of ſuch as are real and intrinſick to the cauſe it ſelf; eſpecially conſidering, Fourthly, that it is the cunning of all when dealing with Adverſaries, to behave*

have themſelves with more than ordinary caution, and to diſplay their faireſt outſides; and the common practice of the vulgar to judg precipitantly without examining any deeper than the firſt appearances; and Fifthly, that generally the firſt promoters of innovations are indeed more ſtrict in their lives than the maintainers of Antiquity; in point of policy, *that what is wanting in the truth and ſolidity of their Doctrines may be ſupplied by a favour to their perſons; and in point of* Conſcience, *becauſe they are ordinarily more zealous that embrace opinions out of a particular ſatisfaction and ſincere perſwaſion (as Innovators uſually do) than ſuch as take them up gratuitouſly, and at a venture, as they do other faſhions and cuſtoms of their Country, which is uſually the caſe of ſuch as follow Antiquity; and becauſe they have not yet had time to evaporate that firſt heat with which ſuch*

Innovations are uſually begun, nor to try their ſtrengths againſt the circumſtances and importunities of continued Temptations; So that thoſe ignorant perſons who are countenanced in ſo unſecure a way of embracing Doctrines out of prejudice to perſons, are like to be expoſed to the danger of being ſeduced by every pretending plauſible novelty. And this miſchief will appear the greater if it be conſidered Sixthly, that perſons thus ſeduced are not recoverable by ſuch who have countenanced ſuch falſe principles as have contributed to their miſcarrying, if they argue rationally. For to appeal to the merit of the cauſe, were to acknowledg the unfaithfulneſs of their own guidance, who had formerly diverted them from it, when it was their intereſt. To deny the goodneſs of their Adverſaries perſon, would in many caſes prove ſo evident againſt all thoſe rules of judging mens perſons, as that

it would ruine the diſſwaders credit with them, by a clear conviction of his partiality. And to compare themſelves with their Adverſaries, would in many caſes prove evidently falſe; and where true, could not with credit be pleaded by concerned perſons. And Laſtly in caſe of their diſcovery of their own miſtake, which upon theſe ſuppoſals they cannot eaſily avoid, their future diſtruſt *of their ancient Guides would in all likelihood prove proportionable to their* former credulity; *which is a conſideration hardning them againſt any new reaſons urged by ſuch perſons whom they conceive themſelves to have experienced fallacious, and therefore rendring them more difficultly recoverable.*

And as it has thus appeared neither pious, *nor* politick, *to admit, or countenance, perſonal regards in cenſuring performances; ſo, though they were admitted, yet there are particular*

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reaſons why the Authors Communion *ſhould diſcourage none from reading this his* **Introduction.** *For indeed thoſe of his Opinion have many advantages which our writers want to fit them for diſcourſes of this nature: Such are Orders of men wholly devoted to theſe Spiritual Exerciſes, who muſt in all probability be more experienced in them, than they who are diverted by other employments: Such are conferences with each others, and with their Spiritual Guides, which muſt vaſtly augment the number of ſuch experiences, and the skilfulneſs of ſuch Guides, to whom they become by that means ſo very familiar: Such the multitude of Authors among them extant on theſe Subjects, and the great obligation incumbent on great Societies to communicate their improvements, as well as their experiments, to be cenſured or cultivated by their skilful Superiors. And it is obſerva-*

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ble that all these conveniences for skill in practical Piety, are not derived from any abuses of these Ecclesiastical practices which are pretended to be reformed by Protestants; *not from the vowes, or idleness, or unprofitableness, of persons buried in Monasteries, which might be profitable in the Commonwealth; but from that prudent Ecclesiastical use of them, for which all prudent intelligent* Protestants *themselves do so freely celebrate the Ancients: not from making Confession a Sacrament, nor from a scrupulous enumeration of all particulars in it, as well of such as are fit, as such as are inexpedient, to be revealed; of such as need not, as well as such as need Advice: not from their making such Sacramental Confession the onely ordinary means of remission; but the conference with the Minister, which though it be more practiced among them, yet all Protestants approve of:*

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which as it may ſerve to prevent that ingrateful, *as well as* unreaſonable, *uſe which the* Romaniſts *are likely enough to make of this ingenuity, to argue from our limited commendations of what is confeſſedly good among them to a ſimple and unlimitted acceptation of it, whereas that which is good in it ſelf may prove intolerable in its circumſtances, when the miſchiefs of its abuſe exceed the conveniences of its uſe (for from hence it appears, that what is commended in them is no occaſion of our Separation, and therefore its acknowledged goodneſs can be no juſtification of their Communion as contradiſtinct from ours.) ſo it may ſatisfie the prejudices of our more ſcrupulous* Brethren, *that what is upon thoſe terms commended among* Papiſts *does not infer any countenancing of* Popery. *But there are two other conſiderations which may recommend this work particularly for the*

the use of Protestants, *above others of the same nature*: *One is, that others are peculiarly calculated for the use of* Monasteries *and recluse persons, whereas this is by the Author himself professedly fitted for Seculars conversing in an* active *life, which is the course most generally embraced and approved by* Protestants; *Another is, that it is prudent and intelligible and free from those Enthusiastick phrases and pretended experiments with which their ordinary Devotional Treatises do so abound, and which render them more nauseous to judicious* Protestants. *These though he dare not utterly disapprove of, because of the great countenance they have found in his Communion (which against many of them justifies the charge of* Fanaticism, *wherewith they have been of late impeached by a very worthy ingenious*

Præf. and P. I. Chap. 3.

Author) *yet he diſcountenances with as much freedome as could have been expected from one ſo influenced by a ſervile aw of Authority.* His *words are worthy obſervation:* Surely (*ſayes he*) the pretenſions and deſires of ſuch lofty, extraordinary, and admirable things, are obnoxious and ſubject to illuſions, deceipts, and errors; and it chanceth oftentimes, that theſe ſublimated perſons, that think themſelves Angels, are ſcantly ſo much as good men, and that there is more excellence and ſublimity in their words, and rare terms, than feeling and ſubſtance in their words and actions. *With the ſame freedome alſo he cenſures another* Fanatical *practice of ſome celebrated Saints of that Church, of* counterfeiting folly, *as contrary to* Simplicity *and* plain dealing.

Part. III. Chap. 2. n. 5. p. 158.

For

For as for what he answers to their Examples when objected to himself; that we must admire them, and not imitate them; *and that* they had motives that induced them to this excess, which were so peculiar to them, and extraordinary, that no man ought from thence to infer any consequence for himself; *it was no more than what was necessary, to avoid reflecting on his own Church, who has concerned her own credit in their Canonization and recommending such their b[illegible] of m[illegible] her Legends. Otherwise the Apology (though ordinary among them in the like blameable practices of their Saints, and Authorized by the precedent of St.* Augustine *who thus excuses the* Suicide *of St.* Pelagia) *is certainly very*

Part. III. Chap. 5. n. 8. p. 180.

de Civit. Dei L. 1. c. 26.

weak. For he acknowledges them blameworthy as to all reasons that are capable of being judged by humane estimation, that is, as to all reason, and as to all Scripture-precedent, and as to all obligation upon any mistaken pretence of virtue (which in all likelyhood was the principal motive of such persons) And to have recourse, for their excuse, to extraordinaries, and to a multitude of Enthusiastical fancies, that First themselves were extraordinarily inspired, though they did not pretend to be so, nor if they had, had they been credible in their own case; he is more ly this inspiration of theirs was made known to the Church by another inspiration, there being no ordinary means to inform her of it; that Thirdly the Churches inspiration in this particular is onely conjectured without any solid proof, nay, against the current of their own Doctors, who generally acknowledg her fallible in

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matters of Fact, of which kind is the ſubject of our preſent diſcourſe; is indeed to leave them deſtitute of any Apology for the ſatisfaction of all ſuch who are not reſolved againſt all evidence to believe their Church, which is as much as their Adverſaries can deſire. Nor are the Examples of the ſtrange actions of the Old Teſtament Saints to their purpoſe. For neither is it certain that every thing there mentioned is commended; *nor if it were, does it follow that the ſame implicite belief againſt rational conjectures is to be given to Eccleſiaſtical records, though they were of more humane credit, than indeed many times they are, as to the Divinely-inſpired Scriptures: So that the main materials of this work are already ſo accommodated to* Proteſtants *practice, as that there is no need to concern the Author in it as a* Romaniſt.

But as theſe things have been

humbly tendred to the ſerious thoughts of our Brethren of the Reformation; *ſo if the* Romaniſts *ſhall perſevere to make that diſingenuous uſe now intimated of our candor, to urge it to our prejudice; I would intreat them to conſider, whether it becomes ſuch zealots for* Catholick peace *as they profeſs themſelves to be, thus needleſly to keep up our animoſities by diſcouraging all juſt and equal condeſcenſions; whether in* policy *this be a means of gaining us, to hinder us from a free diſcovery of our thoughts, if favourable, though not, to their Communion, yet, to their particular opinions or practices (which poſſibly may prove a conſideration prevalent in a Communion ſo overacted by principles of* Policy*) whether themſelves or we are more conformable herein to the Spirit of* ancient Catholiciſm *(for which they profeſs ſo great a reverence) who obſerved a difference*

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in their behaviour to those which were without their Communion, preferring Hereticks and Schismaticks *before* Pagans, *as in* Julian's *dayes, when* George *the* Arian *Bishop of* Alexandria, *and Schismatical invader of the Throne of* Athanasius, *is by some conceived to have been celebrated by the Church under the name of* St. George *the* Martyr, *because he suffered for the common cause of* Christianity; *and* Marcus Arethusius *by* Baronius *himself confessed to have been a* Semi-Arian (*though without any ground, he hence conclude his conversion*) *is yet highly celebrated by St.* Gregory Nazianzene, *and the other Ecclesiastical Historians for his sufferings in the same cause, and the Emperour* Constantius *is as much applauded by the same St.* Gregory *for his* Christianity, *in opposition to the same* Julian; *as inveighed against by St.* Hilary, *for his* Semi-Arianism.

I know St. Cyprian *and St.* Auguſtine *have confined* true Martyrdom *to the Communion of the* true Church; *and it is certain, that no ſingle act or habit of virtue can prove available for the ſalvation of any perſon, if ſeparate from other duties. But the* Romaniſts *may remember how themſelves excuſe the Author of the Book of* Maccabees *commending the* Suicide *of* Razis, *that it is not the piety, but the courage, and bravery, of the action that is there commended; and that in many other commendable failings (if I may ſo ſpeak) of holy perſons, the piety of the intention of the perſon may be indeed commendable, where the prudence of the action is not, as our Author himſelf may inform them: and then they may eaſily underſtand how theſe Elogyes of Hereticks may be underſtood without*

Part. III. Chap. 2.

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my application. But the ancient Catholicks have been yet more favourable to Schismaticks in comparison of Hereticks, and to Hereticks in propositions of inferiour moment, than to those who erred in greater (which by the way may be observed as a token, that they did not then resolve their sense of Hereticks into the Authority by which they were condemned as the Romanists *do now, but into the momentousness of the thing, which can alone admit of this variety) Thus the famous* Paphnutius *so highly respected by* Constantine *the Great, and the whole* Nicene Council *is yet observed to have been a* Meletian, *and the* Novatian Acesius *was a great favourite of the same Emperour; and considering the many favours of many good Catholicks to several other* Novatians, *I do not know whether the Elogyes given to many of their persons by* Socrates *and* Sozomen (*which*

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Part. III. Chap. 2.

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(which makes most learned men inclinable to think themselves Novatians *) be not derivable from the Historical candor of those Ages; (for if I had leasure, I think it might easily have been proved that they could not have been of the* Novatian *Communion) and the Donatists are generally stiled by St.* Augustine *by the name of* Fratres, *which is also observed concerning the* Semi-Pelagians *by* Vossius. *And that this primitive candor was not onely extended to their persons, but their Books, especially such of them as were not otherwise blameworthy than for being theirs, might have been easily shewn from several works of known Hereticks, not onely read without scruple, but celebrated with applause: Such were* Tatianus *whose Oration* contr. Gentes *is called* Florentissimus Liber *by St.* Hierom, Bardesanes *whose* de Fato *is by the same stiled* Liber clarissimus & fortissimus,

tiſſimus, *that I may not now mention the honourable eſteem which* Euſebius *and the Author of the* Pſeudo-Clementine Recognitions *ſeem to have entertained for him. The* Encomia *of* Tertullian, Origen, Apollinaris, Euſebius *&c. are too tedious to be taken notice of here particularly. But for* Tertullian, *though a profeſſed writer againſt the Church, yet St.* Cyprian *was ſo much pleaſed with him, as that he never let a day paſs without reading him, and uſually called him his* Maſter *by way of Eminency. Nor does St.* Auguſtine *deny the book of* Tichonius *the* Donatiſt *of Rules of expounding Scriptures its due commendation. But for a due character even of Adverſaries, for what is excellent in them, they who profeſs ſo great an eſteem for St.* Hierome, *may ſatisfie themſelves by peruſing what he has at large written in defence of his commendations of*

Origen

Origen *when objected to him by* Ruffinus. *And it were well they would consider how they would have defended the Catholicks, if the Hereticks of those Ages had taken the same advantage from this as they themselves do against ours; and their impartial application of it to themselves will be our sufficient Apology. For my part I think their gains by such disingenuity so very little with equal intelligent persons, as that it would rather prove an argument of our sincerity, that we are so ready to follow and profess our conviction, even in judging concerning our Adversaries; and at least a suspicion of their dissimulation in the main disputes, when even in affairs of inferior concern, if relating to us, they are so unwilling to declare what they cannot chuse but understand; and that there must indeed be some very great evidence against them that can keep such persons at a distance from them,*

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who by other inſtances have given evidence of their willingneſs to approach as near as they dare.

Another Exception there may be which may concern ſuch as are like to look upon themſelves as the moſt competent judges of Books, which it will therefore be neceſſary briefly to take notice of, I mean the homelineſs *of ſome of the materials, which may in ſome caſes ſeem plain even to contempt. The plainneſs of his ſtyle, for my part, I think, does not ſo much* need *an* excuſe, *as* deſerve *a* commendation: *not onely as it makes his diſcourſe more* intelligible *to mean capacities; nor as it might better preſerve his own* humility, *neither oſtentatiouſly affecting to manifeſt the excellency of his own parts, nor ſeeming to make any pleaſant reflections on his own performances (which I confeſs for ſome Ages before the Reformation did as much contribute to the loſs*

of moſt good uſeful Learning as any one thing I can think of, whileſt all opportunities almoſt of Learning were confined to Monaſteries, *and many well-meaning* Monks *were affraid of doing any thing worthy of applauſe, leſt they might ſeem to ſeek it, or be unawares affected with it, eſpecially in a thing ſo deſigned for publick cognizance, and ſo puffing up as they conceived knowledg to be) but as fitter, for inflaming the* Affections *of the* Learned *themſelves. For which I need not onely alledg the forwardneſs of God, to ſecond* unlikely, *rather than* likely, *means with his own ſupernatural aſſiſtances, that ſo the glory of his own power might appear more illuſtrious in the weakneſs of his Inſtruments (which though, it be clear enough in the Scriptures, yet, is like to be no better eſteemed of than as a refuge of* Ignorance *and* Superſtitious credulity *with this ſort of Perſons)*

ſons) nor the ſenſe of the Heathens, and of moſt civil Nations, where Religion has been profeſſed, who have hence derived their fancy of the envy of the Gods *againſt any thing that was great in the eſteem of mortals, from the frequent miſcarriages of thoſe means which in the account of humane Prudence had appeared moſt plauſible, and the moſt frequent ſucceſs of the contrary. For neither will the ſenſe of theſe, who, though free from the prejudices of* Chriſtianity, *were yet poſſeſſed with an awe of Religion in general, be much more ſignificant with ſome of theſe, who are not aſhamed to profeſs themſelves open Patrons of Irreligion. I might have urged the Authority of ſeveral of the Philoſophers for the greater* prudential efficacy *of* plainneſs *of ſpeech in order to* perſwaſiveneſs *in moral affairs without any relation to the* Divine aſſiſtance, *or any ſuch ſuppoſed refuges*

of Credulity, *or* Superſtition. *The* Pythagoræans *and moſt of the ancient Philoſophers* (*I think I may ſay till* Plato's *time, or thereabout*) *ſeem to have affected a* Laconical *ſuccinctneſs and comprehenſiveneſs, and to have reputed all luxuriancy and ornaments of ſpeech as little* Philoſophical *as thoſe other ordinary vanities of humane life, againſt which they made ſo ſolemn Remonſtrances. Nay even* Epicurus *himſelf* (*who was far enough from* Superſtition) *was an enemy to* Eloquence, *ſo far he was from aſcribing any advantage to it in the caſe of which I am now diſcourſing; and* Tully, *who otherwiſe could not chuſe but have an eſteem for that in which he was himſelf ſo extraordinarily excellent, yet in a Philoſopher, though he commend it where it is, he does not much deſire it where it is wanting, ſo far he ſeems to have thought the gravity of* plainneſs *to*

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have been equivalent to artificial embelliſhments. *The* Stoicks, *who were thought eſpecially excellent for their Morals, were little ſolicitous for ornaments of their ſpeech*; Perſius *and* Seneca *do both of them undervalue them as not ſo very fit for ſerious perſwaſion.* Marcus Antoninus *praiſes the Gods for his little ſucceſs in Oratory and Poetry which might otherwiſe have diverted him from his more profitable moral ſtudies. And the plain and familiar ſimplicity of* Epictetus's *moral Diſcourſes was that which*, Origen *ſayes, made them more operative on the lives of mankind, than the Seraphick Oratory of* Plato, *whoſe language* Jupiter *himſelf it was thought, would have uſed if he had condeſcended to converſe with mankind, and his Schollar* Arrian (*who had ſo great an opinion of his own abilities in Oratory as to ſtyle himſelf the* Prince of Greek Writers, *and*

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was ſo well eſteemed by others, as that he got the name of a ſecond Xenophon, *as* Xenophon *did of the* Muſa Attica,) *yet when he was to write his Maſters Diſcourſes; thought no words ſo proper for them as his own, which he withall adds to be no other than what were uſually uſed in unpremeditated familiar conferences, and fears that in his own expreſſion of them they would looſe their native Energy which they had as they proceeded from his own mouth, which he ſayes was ſo great as that his Auditors* could not chuſe but be affected as he would have them. *Theſe things I do not mention as if I thought them either proper or likely to prevail with the perſons I am now diſcourſing with without any farther reaſons. All that I expect is that they be not prejudiced againſt ſuch reaſons as contemtpible which have been approved of by ſuch eminent perſons for* Prudence *and*

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skilfulneſs *in the* affairs *and* diſpoſitions *of mankind. For, not to urge their* modeſty *too cloſely with Authorities, there are very conſiderable rational advantages in* plainneſs *for* perſwaſiveneſs; *both as it frees men from that exceſſive* cautiouſneſs *which uſually poſſeſſes men when they are under ſuſpicions of being overwitted, and as it prevents thoſe* deductions *and* allowances *which they are then inclinable to make for the skilfulneſs of the proponent beyond the native reaſonableneſs of the things themſelves; and as it ſignifies the hearty and ſerious* perſwaſion *of the perſon inviting them of the real goodneſs of the thing to which he invites them (a thing of great conſequence in order to perſwaſion of others) whileſt he uſes the ſame familiarity as in his ordinary ſerious diſcourſes; and as it advances the awfulneſs and reverence of his perſon,* plainneſs *being more Ma-*

jeſtical than Eloquence; *and as it ſignifies his leſs* concernedneſs *and conſequently his freedom from ſelfiſh deſigns in the ſucceſs of his own perſwaſions, when he makes uſe of no flatteries or artificial inſinuations, nothing but what may prove it as much their own intereſt, as his, that they be of his opinion; and as it implyes his great* confidence *in the merit of his cauſe, when he onely makes uſe of its naked evidence without any extrinſecal advantages of recommendation; and as it implyes him to be leſs heedful of* trivial, *and more intent on thoſe conſiderations which are moſt* momentous, *which is a very valuable encouragement, when we are perſwaded, that in following his advice our greateſt concerns are likely to be beſt provided for; and as it intimates a greater* honeſty *and* ſimplicity *of dealing, which is moſt likely to perſwade his Auditors to ſubmit themſelves to his*

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conduct, and to acquiesce in his determinations, with a greater confidence.

But I believe the principal Objection likely to be observed by the Readers I am now speaking of, will be the uncertainty *or* multitude *or* homelineſs, *or* minute application *of his* Stories *and* Similitudes, *which they may probably call* Pedantick; *eſpecially conſidering what the Author of* **the Contempt of the Clergy,** *(a perſon whoſe deſigns for the good of the* Clergy *were certainly much better than the* prudence *of their* management *or the* ſucceſs *of his* performances) *has obſerved concerning the abſurdity of ill choſen Similitudes. I think I ſhall not need to engage into a tedious Apology for* Similitudes *and* Hiſtories *in general in* moral Diſcourſes, *and to* popular Auditories, *though I had more convenience for enlargement than can be well allowed upon this occaſion. How convenient*

they are for raiſing the attention of the vulgar who are uſually much delighted with ſtories and ſtrange occurrences, however fabulous or trivial; how plain and eaſie and inteligible to the weakeſt groſſeſt capacities; how much they do at once endear the notion, when profitables are conveyed and ſweetned by pleaſures, and leave the more tenacious impreſſions on the memory, when notions are inſinuated with ſtories, which are much more eaſily remembred than ſubtiler reaſons; and help the underſtanding, when the ſtory *it ſelf affords half, and the* Apodoſis *or* application *needs no more than a very ordinary prudence, much ſhort of that which were requiſite or apprehend or retain the naked Diſcourſe; how it enables them to paſs an equal judgment even in their own caſe whileſt diſguiſed from them by ſuch pretty artificial concealments, and diſpoſes them to a hearty entertain-*

tainment of their Truth when they ſee it veſted with ſuch practick circumſtances; how ſuitable they are to all complexions and capacities, to help the apprehenſion of the illiterate, and to inſinuate a ſerious hearty practical belief into the moſt judicious, who are oftentimes as groſs as the meaneſt Idiots in affairs of practical concernment, is abundantly manifeſt from the common ſentiments and experiences of all prudent perſons. This ſeems to have been the ſenſe of moſt ancient wiſe Legiſlators, *who have beſt ſtudied and underſtood the arts of winning mankind, who have almoſt unanimouſly conveyed their profounder notions to the vulgar by myſtical ſenſible reſemblances. Hence the* Egyptian Hieroghyphicks, *and the* Græcian myſteries *and* Mythologyes *and the* Pythagoræan Symbols, *and the contrivance of* Fables *by* Æſop, *a deſign ſo highly approved of by* Socra-

crates (*who was by an Oracle pronounced the wiſeſt of his time*) *as that he made their tranſlation into verſe the onely tryal of his Poetry, and the ſubject of his later more ſerious thoughts. Hence all the* legal ſhaddows *and* Proverbs *and* Parables *in the* Scriptures. *And among the* Poets *who principaly ſtudied to accommodate themſelves to popular capacities, nothing is more affected than elegant* Simile's *and fictitious* Stories. *With* Plato *and the* Platoniſts *nothing is more ordinary than to conclude their ſerious diſcourſes with a* μῦθος ἢ μῦθος, *ſome very ſtrange relation, and that not unfrequently grounded on Hiſtory, at leaſt, adorned with true Hiſtorical circumſtances of time and place* (*and in the Scriptures ſome think the Hiſtories of* Job, *and* Dives *and* Lazarus, *and* Origen *all the difficult Hiſtorical paſſages of the Old Teſtament, to be of this kind*) *of*

of whoſe literal truth they were not ſo ſolicitous as of their appoſiteneſs to their own purpoſe; and they accordingly juſtified the uſe of prudent medicinal untruths *that might be beneficial for promoting the greater concernments of ſuch as were deluded by them. And I am apt to think that the practice of contriving* Legendary Relations *concerning eminent perſons, which at laſt overran the generality, not onely of* Pagans, *and* Jews, *and* Mahometanes, *but* Chriſtians *themſelves, was derived from this Original. For it might eaſily have been ſhewn how the whole contrivance of the* Monaſtick life *(who were the firſt introducers of this practice) was borrowed from the* Pythagorœan *and* Platonick *Philoſophy, and how mightily they were influenced by the opinions of thoſe Sects, and particularly how they held the lawfulneſs of ſuch untruths, as may be ſeen in* Caſſianus.

But the miſchief was, that the Ignorance and Credulity of later Ages, inclined them to take in earneſt the literal ſenſes *of thoſe ſtories, which by the Ancients were onely intended in order to their* Morals, *eſpecially when that* Pia Credibilitas, *which at firſt, was permitted them in complyance to the Piety of the deſign, was afterwards improved into a belief of the things themſelves, and as mens zeal in approving their Piety prompted them to a confidence in their Credulity; and as mens intereſts, in having their own opinions believed by others, inclined them to lay hold on any advantage; eſpecially conſidering that many of theſe ſtories were at firſt contrived and uſed as arguments to delude the vulgar into a ſerious concernment for their greater intereſts; ſo that by this means they eaſily got the credit as to paſs for arguments for Opinions even with the moſt eminent*

nent perſons of the ſucceeding illiterate Ages, who by degrees loſt the underſtanding of their original deſign, as having been inured, by the principles of their firſt education, to a firmer adherence to any thing wherein Piety *was conceived to be concerned, than to the greateſt evidences to the contrary; and being unqualified for underſtanding thoſe Hiſtorical evidences of their original deſign, which might have informed them how little* Piety *it ſelf was concerned to believe them really true, and how little they were intended for the conviction of rational judicious perſons. But if the* Morals *were onely made uſe of, as ſuch a uſe is certainly juſtifiable from the* Parables *&c. ſo frequent in the Scriptures themſelves, as I have already intimated; So it would be as needleſs and* Pedantick *to enquire critically into the truth of all the natural and civil Hiſtories here alluded to, as to be*

ſolicitous when the Brutes were able to ſpeak thoſe things which are aſcribed to them by Æſop and the Platoniſts. This therefore may be the uſe which the Reader may make of the natural experiments *and* Hiſtories *alluded by our Author, not ſo much to be ſolicitous for their* **certainty** *and real truth (which himſelf does ſometimes ſeem unwilling to undertake for) as their myſtical and moral appoſiteneſs to his purpoſe, the onely conſideration which may advance his* Devotion, *which ought to be his onely deſign in reading Diſcourſes of this nature. As for their* **multitude**, *the Exception againſt them on that account will be the leſs conſiderable if it be remembred,* 1. *That he who is fit to be a Reader of Devotional Diſcourſes will not be ſo much intent on his own* pleaſure *as his* profit, *and therefore will not be ſo much diſpleaſed at that which may not prove*

ſo

ſo grateful to his fancy, *if it may more inflame his* Affection, *and edifie his* Devotion; *and therefore Secondly, the onely enquiry of ſuch a perſon will be, how far the gratification of his fancy may prove ſubſervient to this purpoſe of inflaming his* Affections, *and to deſire it no farther than as it may prove convenient, and to undervalue it, not onely where it may prove contrary, but even where it is not materially profitable to ſuch a deſign, the very gratification of the fancy being likely to prove prejudicial to Devotion, by diverſion of the mind, where it is not, upon particular accounts, ſingularly profitable. Now the ſubſerviency of this gratification of the fancy to Devotion is, that by this means nauſeouſneſs is avoyded, and the mind by being pleaſed is inſenſibly allured to a cloſer attention to the Meditation; and therefore there are onely two caſes wherein this gratification*

of the fancy by Hiſtories *and* Simile's *may prove prejudicial to Devotion by their multitude: when either they nauſeate the mind by a frequent and unneceſſary repetition of the ſame notions, which is avoyded when they are onely multiplyed according to the exigence of the variety of Subjects, which is generally our Authors caſe; and the rather if the Book were read, not with that curſorineſs which though, in Books of other Subjects, where the notions are onely aimed at, it may be commendable, where the apprehenſion is quick to receive, and the memory tenacious to retain the Authors meaning; yet is prejudicial to thoſe good* Affections *(which are the onely uſeful deſign of reading Devotional Books) which are not raiſed but by ſlow degrees, or are not permanent if ſudden, and therefore would require the minds intention on the ſame object as long as it can with edification; and*

not

not to change but where the attention grows flat and fruitleſs; beſides that the practical applications which are requiſite in reading with ſuch a deſign (to examine our own convictions and concernedneſs in what we read; how we are perſwaded of its truth; what have been our neglects or performances of its preſcriptions; what are the beſt expedients for our future amendment, and how we are reſolved for their practice; what are the difficulties likely to encounter us, and how we are prepared to reſiſt them; and the reſolving on the indifferent circumſtances of time and place, which, though being obſerved they have no conſiderable influence on their performance; yet being neglected may have a great one on their omiſſion) would take up more time on each ſingly, than to make their frequent repetition nauſeous (Nor are they indeed ſo frequent as to grow tedious, being intepolated

by a grateful variety of prudent Advices *and* popular Arguments.) *Or by the diversion of the fancy by their very multitude, which cannot be pretended here, where each is singly so long insisted on as it is found profitable, which when it is not, then a new consideration cannot be reputed a prejudicial diversion. Their* **tomelinesse** *and* **minute application** *might indeed be a considerable Exception if they had been designed for the information of intelligent Readers. But considering that this Book is principally calculated for the weaker sort; and that the most Learned are not so much to expect here the information of their understandings, as the edification of their Affections; which is not so much promoted by subtle notions, as by an artificial way of insinuating obvious easie reasons, such as may render them actually perswasive; and seeing that the most Learned in*

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ſpeculatives are oftentimes as practically unskilful as the meaneſt Idiots (which as it may juſtly humble them to a meek and docile temper, and to lay down thoſe ſupercilious pretences of deſpiſing their Brethren and faithful Monitours, and let them underſtand how impertinent ſuch pretences are in this particular, ſo it may ſatisfie them of the equity of their condeſcending to the meaſures of ſuch who are equal to them in practical prudence, *though far inferiour in* ſpeculative ſubtilties, *which is not the thing here concerned) that even they, though they ſee, yet do not* perceive; *& though they* hear, *yet do not* underſtand *thoſe plain things in which God has in mercy grounded the Salvation of mankind, and are as averſe to reflections on their own conditions, and as dull in proſecuting intimations that are not very minutely and particularly applyed, not becauſe they are* unable, *but becauſe they are*

unwilling *to penetrate the depth of such discourses; and therefore have as great need to have the whole case faithfully represented by a third person, and with the same accurateness which had been requisite for the information of meaner persons; I do not know how he could better have fitted his discourse to all sorts of Readers, than by the homelineſs and familiarity of his* Simile's *(which I think are generally remote enough from* Sordidneſs*) and their* minute application, *to help the capacities of those who are otherwise either unwilling or unable to apprehend them; and yet by the* prudence *of their design and their* appoſiteneſs *to his purpose, at once to gratifie and profit his most prudent and intelligent Readers. These things may suffice at present for preventing such obvious Exceptions, as may very probably be expected from the present* Genius *of our Age and Nati-*

Nations, for fruſtrating the deſign and uſefulneſs of this **Excellent Book.** *I ſhall not now need to inſiſt on the very great acceptance it has met with in forreign parts where it has hitherto been better known than among us. Beſides the conſiderations already intimated, all the favour I ſhall further crave of the Pious and prudent Reader, is no more than what in equity cannot be denyed, eſpecially where the reward of his pains may be expected ſo very conſiderable, that of a ſober conſiderate peruſal with that preparation of mind, which is requiſite for the benefitting by ſuch Diſcourſes; which, I believe, himſelf will find to ſerve inſtead of all perſwaſives, and as an Antidote againſt all contrary objections, and abundantly to ſuperſede the neceſſity of all extrinſick commendations.*

That which has been attempted in this

this new Edition *is the review of the* London Proteſtant Edition *in the year* 1616. *which I have endeavoured to make more uſeful and intelligible to ordinary devout* Readers: *partly by ſubſtituting ſome better underſtood, or more, or more properly, ſignificative words inſtead of the obſolete Engliſh of that Age; partly by expunging ſome things not ſo fit for the Devotional uſe of* Proteſtants, *which the curſory view of the* Licenſer *ſeems to have overſeen: not onely controverted opinions, and uncertain Hiſtories of ill deſign, but alſo needleſs alluſions to Popiſh practices, not commonly underſtood by vulgar Proteſtants; partly by explaining ſuch things as were not commonly known, and yet fit to be retained. And as this way of proceeding will, I believe be acceptable to Proteſtants, ſo I think our Adverſaries themſelves will not have reaſon to take it ill.*

For

For all that is intended is onely to exclude Controverſies out of Devotion, where men are not ſo much to inform themſelves of what they are ignorant of, as to perſwade themſelves to the practice of what they know already, which is onely to exclude them where they are unſeaſonable. But if any have entertained any doubts of that kind, they may have ſtill recourſe to their Controverſial Books for ſatisfaction. And if their Inquiſitions *would attempt no more with us, their people would have much better means of informing themſelves concerning us, than now they have, and we ſhould have leſs occaſion to complain of their diſingenuity. The* Proteſtant Reader *may alſo be pleaſed further to take notice that this old Edition followed by us was not that which was ſuppreſſed by King* Charles *the Firſt, but that which in the ſame Proclamation is in-*

timated to have been Licenſed; and that the alterations already mentioned of this, cannot make it more, but leſs, offenſive to him.

And certainly it were much for the intereſt of Chriſtendom, that whatever Controverſies embroil the Schools, all were exiled from Books of Devotion. It is the mercy of God, that the common Principles of all parties have the advantage of their Characteriſtick diſtinctives, as well in regard of certainty, as uſefulneſs. In regard of uſefulneſs, that their agreements evidently tend to advance Piety, in the general deſign of it, and that ſufficiently, if men would not deſtroy by conſequences what they cannot diſlike in it ſelf (and they are their dividing principles that engage them on ſuch conſequences) ſo that whatever ſuperſtructures of Hay and Stubble ſome may make, yet all have precious ſtones for their foundation. In regard

gard of certainty inaſmuch as the Authority of ſo many differently intereſſed parties is much more ſecure, even for ignorant perſons, than the confidence of onely one, contradicted by many others as conſiderable as it ſelf. And if Chriſtianity had the ſame favour that the Romaniſts ſo eagerly plead for their own Church, that its private Opinions might be diſtinguiſhed from its general Decrees; it would certainly be leſs liable to the exceptions of prophane & irreligious perſons, who would not ſo eaſily find againſt them any pretences of immorality or unreaſonableneſs. But beſides the honour of Religion, which might thus be beſt provided for, and the peace of Chriſtians, who from a ſenſe of the momentouſneſs of their agreements might thus be induced to an undervaluing of their own differences; it were more generous, as being more univerſally profitable, thus to contrive

A PRÆFACE.

Devotional Books, which may thus be ſerviceable to all good Chriſtians, which otherwiſe would onely advantage a ſingle party. Let me therefore intreat the pious Reader who ſhall find himſelf hereby advantaged in his Devotions, to inſert this Prayer in them; that God would by his Grace make this Book as ſucceſsful, *as the impieties of men of all ſorts, dogmatical as well as practical, have made it* ſeaſonable.

FINIS.

The First part of the Introduction: Containing Advises and Exercises requisite for the conduct of a Soul from her very first desire of a devout life, untill she be brought to a resolution to embrace it stedfastly in all her actions.

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CHAP. I.

A description of true Devotion, *or* Devotedness.

YOUR desire is to attain to Devotion (my dear *Philotheus*) because, being a good Christian you know that Devotion is a vertue most amiable and acceptable to God's divine Majesty. But for so much as small faults, committed in the beginning of any affair, in the progress thereof grow infinite, and in the end become most irreparable, and past all amendment: It is necessary before all things, you learn what kind of vertue Devotion is. For since there is but one manner of true Devotion, and many kinds of forged and false, If you know

not which is the true and ſincere vertue that you ſeek after, you may very eaſily be deceived, and entertain your ſelf with ſome impertinent Superſtition inſtead of true and profitable Devotion.

2: *Aurelius*, a Roman Painter, was wont to picture the faces of all the Images which he made, to the likeneſs and reſemblance of the women whom he loved; and ſo ordinarily moſt men paint their Devotion, according to the paſſion or phantaſie which predominateth in them. He that is given to faſting, holdeth himſelf for devout enough, if he faſt often, be his heart never ſo full of rancour and malice: and not daring to moiſten his tongue in Wine or water, for fear of tranſgreſſing his affected ſobriety, makes no difficulty at all, to ſuck the blood of his harmleſs neighbour, by ſlanderous backbiting, and detracting from his good name. Another will account himſelf full of Devotion for hudling up a multitude of prayers every Morning, although all day after his tongue never ceaſe throwing forth of wayward ſpeeches, or arrogant and reproachful taunts among his neighbours and familiars. Some there be, that can very eaſily pull an alms out of their purſe to relieve a poor needy Beggar, and therefore are eſteemed devout men

men. whereas they cannot find any ſweet diſpoſition in their heart to forgive their enemies, or any readineſs to ſatisfie their creditors, unleſs the force of Law and the *Serjeants* Mace do conſtrain them. And yet are all theſe men in the deceiveable judgment of the common people, deemed Devout perſons; though indeed they be very far (God knowes) from true Devotion. The ſervants of King *Saul* ſeeking for *David* in his houſe, *Michol* his Wife laid an Idol in his bed, cloathed in *David's* Apparel, and made them believe it was her husband *David*, ſickly and ſleeping in his chamber: even ſo do theſe men cover themſelves with certain externall actions of ſeeming Devotion, and the World believe them truly devout and Spiritual, whereas indeed they are but vain ſhadows, and idle Idols of Devotion.

3. True and lively Devotion (my *Philotheus*) preſuppoſeth in our hearts the love of God: nay rather it is nothing elſe but a certain perfect high degree of the true Love of God. For when we conſider the love of God, as the thing that beautifieth our Souls, and maketh them lovely in the eyes of his Majeſty, then do we call it heavenly grace: and becauſe this ſelf ſame love of God, if it be true and unfeigned love, giveth us ſtrength and force

to do good workes, it is called Charity: but when it growes to that degree of perfection, that it not onely ſtrengthneth us to do well, but alſo urgeth us vehemently to do good works diligently, frequently, and fervently, then it is properly called Devotion. Oſtriches, becauſe of their monſtrous weight, never flye in the air, but onely run upon the ground by help of their wings. Hens flye ſometimes in the air, but very ſeldom, & then alſo low and ſlowly: but Doves and Eagles ſoar aloft in the skies with ſpeedineſs, and delight to ſee themſelves far from the ground, and nigh to the Element; In like manner ſinful men, loaden with the burden of offences, fly not at all to Godward, but make all their courſes upon earth, and for earthly delights: Good honeſt men that indeavour to abſtain from groſs ſins, but are not yet arrived to the hight of Devotion, fly to God with their actions and good deeds but ſlowly, and rarely, and in ordinary things, as being hindered with the weight of their imperfections, and heavy-winged thoughts, from higher exerciſes. But Devout Souls fly to God with ſwift and nimble wings of holy affections, readily and fervorouſly, ſoaring and mounting higher and higher to the Heaven of perfection. Briefly, Devotion is nothing elſe

* Ezekiel 1, 11. like Angels.

elſe but a ſpiritual ſwiftneſs and nimbleneſs of love, by which Charity worketh our actions in us, or we by her, with readineſs of will, and alacrity of mind; And as it is the office of Charity, in what degree ſoever it be, to make us keep the Commandements of God generally and univerſally: So is it the proper function of Devotion, to fulfil the Commandements with promptneſs, fervour, and nimble vigour of our minds, as it were delighting and rejoycing in doing our duty towards God and Man. Hence it is, that he which keepeth not the Commandements of God, can neither be eſteemed good, nor Devout: ſince to be good, he muſt be indued with Charity and to be Devout it is not enough to have any degree of Charity whatſoever, but beſides he muſt have a quick and ready affection and habit of Exerciſing the higheſt and perfecteſt actions of Charity: which readineſs of mind, is the true vertue of Devotion.

4. Devotion then conſiſteth in a certain degree of excellent Charity, making us prompt and ready in the keeping of God's Commandements, and provoking us to do with joy and delight all manner of good works commended unto our free-will by his Counſels and holy Inſpirations.

For like as a man but newly recovered from a long and dangerous ſickneſs, walketh now and then as much as is neceſſary for his health, but yet ſlowly, and leaſurely, for want of ſtrength and vigour: So a ſinner but lately reclaimed from the diſeaſes of iniquity, walketh in the way of God's Commandements, but yet ſlowly and faintly, no more than is neceſſary for his ſalvation, until ſuch time as he gain the ſtrength of *Devotion*: for then like a man in ſound and perfect health, he not onely walketh ſtrongly & cheerfully in the high way of God's Commandemants, but with exceeding courage, and earneſt deſire of pleaſing his Saviour, runneth ſpeedily, as it were, leaping and dancing for joy and exultation of mind in the pathes of God's Counſels and heavenly Inſpirations. To conclude, Charity and Devotion do differ one from another, no more than fire from flame: for Charity is a ſpiritual fire which God kindleth in our hearts, and when it breaketh out in flames, then is it called *Devotion*: So that *Devotion* addeth nothing to the fire of Charity, ſaving a bright flame of readineſs and promptneſs of mind to exercise actively, ſpeedily, without delayes, or difficulties, at all occaſions, the Commandements of God, and works of his Counſels, and Inſpira-

Revelation 1. 6.
like Jesus Christ

ſpirations, which it pleaſeth his divine goodneſs to infuſe into our hearts.

CHAP. II.

The properties and Excellency of Devotion.

1. THey that endevoured to diſcourage the *Iſraelites* from going forward unto the land of promiſe, told them it was a Countrey that devoured the Inhabitants thereof, having an air ſo contagious, that it were impoſſible to live long in health there, and that on the other ſide, the Inhabitants of that Land were huge monſtrous Gyants, that did eat up other men, as if they were but ſhrimps or Locuſts. So playes the World (my dear *Philotheus*) it ſtriveth by all means poſſible to defame holy Devotion, painting us out devout perſons with frowning, ſad, and grieſly countenances, and publiſhing maliciouſly that Devotion ingendreth melancholy humours, and unſufferable conditions. But as *Joſua* and *Caleb* conſtantly proteſted, not onely that the Countrey was beautiful and fruitful, but alſo that the winning and poſſeſſion thereof would both be eaſie, and agreeable to their wiſhes; So doth the Holy Ghoſt by the mouths of all his Saints, and our Sa-

viour Christ himself by his own blessed mouth, assures us that a devout life is sweet, happy, and full of unspeakable delights and comforts.

2. The World sees, that the lovers of Saint-like devotion, fast, pray, watch, serve the sick, give to the poor, bridle their anger, restrain their passions, deprive themselves of sensual pleasures, and do other such acts with godly discretion, as are of themselves both sharp and rigorous. But the World sees not the inward cordial affection which rendreth all these actions most pleasant, sweet, and easie to be performed. Look but on the little Bees, busily beset upon the thyme, the juice whereof every man knowes to be bitter: And yet no sooner have they sucked it from the herb, but presently they convert it into honey. *Devout* Souls (ô you worldlings) feel (no doubt) the bitterness of these mortifications: yet such is the nature of *Devotion*, that even in the very exercise of these austerities, it transforms them into pleasant and sweet delights. The fires, and flames, the racks, and tortures, swords and scourges, seemed flowers and perfumes to the valiant Martyrs, because they were devout. If then *Devotion* can give so sweet a taste to the most cruel torments, yea even to Death it self:

ſelf: how dainty and divine a taſte will it give unto vertuous acts and exerciſes? Sugar ſweetneth ſower and unripened fruit, and correcteth the crudity thereof when it is over-ripe: And *Devotion* is the ſpiritual Sugar which taketh away all ſowrneſs from mortification, and mendeth the ſurfeiting ſweetneſs of conſolation. It taketh away diſcontentment from the poor man, and the diſordinate appetite and deſire of the rich: deſpair from the oppreſſed, and inſolence from the favourite: ſadneſs from the ſolitary, and diſſoluteneſs from him that keepeth company. It ſerveth for fire in the winter of adverſity, and for morning dew in the ſummer of proſperity. *Devotion* knows how to abound in plenty, and how to be patient in poverty: *Devotion* maketh equal eſteem of honour and diſgrace, and receiveth pleaſure and pain almoſt with one and the ſame unchangeable mind; and finally, filleth our Souls brim-ful of ineſtimable delights.

3. In the myſterious ladder which *Jacob* ſaw in his happy dream (the true portraict of the devout life) the two ſides thereof ſignifie prayer, which obtaineth the love of Almighty God, and the holy Sacraments, which confer it unto us, when we duly receive them. The ſtaves, or ſteps faſtened to the ſides, betoken divers

degrees of Charity, by which devout Souls do go from vertue to vertue, either deſcending by *action* to ſuccour and help their neighbours, or aſcending by *contemplation* up to the happy union with Almighty God. Now look (my *Philotheus*) upon thoſe which be on this ladder, and you ſhall find them men that have Angels hearts, or Angels that have mens bodies. They ſeem young though indeed they be not, becauſe they be full of force and ſpiritual vigour in all their actions: They have golden wings to ſoar up to the very throne of God, and to dart themſelves into him by fervent prayer, but they have feet alſo to walk among men, by an holy, amiable, and exemplary converſation; fair and goodly are their faces, for they receive all things with joy and ſweetneſs. Their legs, their arms, and their heads are alwayes uncovered, for as much as their thoughts, affections, and actions, are void of all other motive or deſignment, ſaving onely pure and naked intention to pleaſe God. The reſt of their body is covered with a fair and light robe, becauſe though they uſe the ſelf ſame world that worldlings do, yet take they but ſparingly of worldly things, no more than is requiſite for their Eſtate. Such Angels as theſe be devout perſons.

Be-

Believe me (*Philotheus*) Devotion is the ſweet of all ſweets, the Queen of vertues: for it is the ornament and perfection of Charity. For if Charity be milk to feed our faint Souls, Devotion is the cream; If Charity be the plant, Devotion is the floure; if Charity be the precious gem, Devotion is the luſtre of it; if Charity be a healthful balm, Devotion is the comfortable odour thereof, which recreateth men, and refreſheth Angels.

CHAP. III.

That Devotion is an Inſtrument, and an Ornament befitting all Vocations and Profeſſions.

1. GOD commanded the plants in their Creation, to bear fruit, every one according to his kind: even ſo commandeth he all Chriſtians (who are the living plants of his Church) to fructifie and bring forth the works of Devotion, every one according to his kind and quality. For Devotion ought to be exerciſed differently by the Gentleman, by the Artificer, by the Servant, by the Prince, by the Widow, by the Maid, and by the married, And the practiſe of Devotion is not onely divers in divers eſtates, bu

but even in the ſelf ſame eſtate muſt it be accommodated to the forces, affairs, leaſure, and duty of every one in particular. For, I pray thee, would it do well if the Biſhop ſhould be ſolitary like a private Student? or the married man ſhould lay up no more in ſtore for the maintenance of his Family, then a fellow of a Colledg in the Univerſity? Or that the Artificer ſhould be ſo much in the Church, or buſie himſelf in all ſuch kinds of occurrents, for the ſervice of his neighbour, as doth the *Biſhop*? Were not ſuch *Devotion* ridiculous, diſorderly and intolerable? And yet is this prepoſterous manner of proceeding now adayes moſt uſual, and the whole World either not able, or not willing to diſcern *Devotion* from indiſcretion, murmureth and blameth *Devotion*.

2. No (my *Philotheus*) true *Devotion* never marreth any thing, but rather maketh and perfecteth: and *Devotion* that is contrary to the lawful calling of any man, is undoubtedly forged and falſe *Devotion*. The Bee (ſaith the Philoſopher) ſucketh hony from herbs and flowers without hurting or endamaging them, but leaving them as whole and as freſh as ſhe found them: but true *Devotion* doth more than ſo; for it not onely hurteth no State, Vocation, or Affair, but contrariwiſe bettereth

tereth and adorneth it. All kind of pearls and pretious Gems being ſteeped in hony, become more glittering, every one after its native colour: and ſo every Chriſtian becommeth more perfect and excellent in his vocation, joyning the ſame with true *Devotion*: the care of the Family by it, is made more quiet and peaceable: the love of man and wife more ſincere and durable; The ſervice of Subjects to their Prince more loyal and acceptable, and all kind of occupations become more eaſie and tolerable.

3. It were an errour, nay an hereſie, to go about to baniſh *Devotion* from the companies of Souldiers, out of the ſhops of Artificers, the Courts of princes, and from the houſhold or Family of married folk. True it is, that the *Devotion* altogether contemplative, cannot be exerciſed in theſe Vocations: yet are there many other degrees and exerciſes of *Devotion*, which ſufficiently and eaſily lead ſecular perſons to perfection. *Abraham*, *Iſaac*, *Jacob*, *David*, *Job*, *Tobias*, *Sara*, *Rebecca*, and *Judith*, are witneſſes hereof in the ancient Law; And as touching the new, St. *Joſeph*, and St. *Lydia*, were perfectly devout in their open ſhops, St. *Anne*, St. *Martha*, St. *Monica*, amongſt their Families. St. *Cornelius*, St.

St. *Sebastian*, St. *Maurice*, amidst the Armies: and *Constantin*, & St. *Helen*, in their Royal Thrones. Nay, it hath oftentimes happened, that many have lost their perfection in solitude (which notwithstanding is so much desired to perfection) and have conserved it amidst the multitude, which seemeth little favourable to perfection. *Lot* (saith St. *Gregory*) that was so chast in the City, defiled himself in solitude: whersoever we be, or of whatsoever calling we are, we may and ought to aspire to perfection.

CHAP. IIII.

The necessity of a Guide to enter and go forward in exercises of Devotion.

1. YOung *Tobias*, commanded by his Father to go to the City of *Rages*, said, I know no whit of the way: go then (replyed his Father) and seek out some faithful Guide to conduct thee. The same say I to thee, (my beloved *Philotheus*) desirest thou in good earnest to walk to the City of Devotion? seek some skilful man to direct and lead thee. This is the rule of rules, and the advertisement of advertisements: for albeit thou search never so curiously, thou shalt never so

ſo ſecurely and certainly find out the will of God, concerning thy true Devotion, as by enquiring the Law at the mouth of the learned, and by humble obedience to his Fatherly counſel, and godly advice, a thing ſo much recommended and practiſed by all the devout and faithful ſervants of God in former times, who to ſubject themſelves more perfectly to the will of God, ſubmitted their own wills to the diſpoſition of his Servants.

2. *A faithful friend* (~~faithful holy Scripture~~) *is a ſtrong protection; he that hath found him, hath found a Treaſure. A faithful friend is a medicine of life and immortality, ſuch as fear God do find ſuch a friend.* Theſe ~~ſacred~~ words, as you may ſee, are principally ſpoken of immortality; for the obtaining whereof, it is needful above all things to have this faithful friend, who may guid our actions by his prudential counſel, and countergard us againſt the ambuſhments and ſlights of our ghoſtly Enemy. Such a one ſhall be unto us, as a Treaſure of wiſdom in all our afflictions, deſolations, and falls: he ſhall ſerve us as a medicine to eaſe and comfort our hearts in our ghoſtly diſeaſes: he will keep us from evil, and make what is good in us, a great deal better: and if any infirmities chance to befall

fall us, his careful assistance will procure that it shall not be mortal, for he will lift us up again from our downfall.

2. But who is he (say you) that shall be so happy as to find such a Friend? The wise man in the same place tels us, saying, *They that fear God*, they that with an humble mind, affectuously desire their advancement in piety, and in the service and worship of their Creator. Seeing then that it importeth thee so much (my *Philotheus*) to go accompanied with a good guid in this holy voyage of *Devotion*, pray unto God with very great instance, that he will furnish thee with one according to his heart, and doubt not, albeit it were needful for this end, to send an Angel from Heaven, as he did to young *Tobias*, but that he will give thee a good one, and a faithful.

4. And in very deed, in place of an Angel ought such a one to be unto thee, when thou hast once found him. Regard him not simply as a man, neither trust in him, nor in his humane prudence, but in the providence of Almighty God, who will no doubt favour thy indeavours, and speak unto thee by the means and interposition of this man: putting into his mind, and into his mouth, that which shall be most expedient for thy spiritual advancement

ment: ſo that thou oughteſt to hearken unto him, as unto an Angel deſcended from Heaven, to conduct and lead thee thither. Treat with him friendly, and with an open heart, manifeſting without all diſſimulation or faining, the good or evil which thou findeſt in thy Soul: and by this means thy good ſhall be more examined and aſſured, and thy evil corrected and amended: thou ſhalt be both eaſed and fortified in thy afflictions, and moderated and ordered in thy conſolations. *P*lace then an exceeding confidence in him, joyned with a Religious and reſpective reverence: yet ſo, that the reverence diminiſh not thy confidence, nor hinder the reverence due unto him: but truſt in him with trembling, as a chaſt maiden doth reſpect her ſevere, but loving Father: and reſpect him with an aſſured truſt in his love and care, as an obedient Son would do his dear and tender-hearted Mother. In a word, the friendſhip betwixt thee and thy Ghoſtly Inſtructor, muſt be ſtrong and ſweet, all Holy, all Sacred, and all Cœleſtial.

5. For this cauſe chooſe one among Ten thouſand: for there are fewer to be found, than men imagine, who are fit and capable of ſuch an office. He muſt be repleniſhed with Charity, knowledge, and pru-

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prudence: for if but one of these three parts be wanting in him, it shall be dangerous for thy Soul. Therefore once again I advise thee, to demand him instantly at the hands of Almighty God, and having once obtained him, bless his Divine Majesty for so great a benefit. Stand firm and stedfast under his conduct, and change him not lightly for any other, but go to him simply, humbly, and confidently: and so shalt thou make a prosperous voyage.

CHAP. V.

That the beginning of a Devout Life must be taken from the purgation of the Soul.

1. FLowers *appear in our ground* (saith the spouse in the Canticles) *the time of pruning our vines is come.* What be the flowers of our hearts (O *Philotheus*) but our good desires? So soon then as they appear, we must lay hand to the hook, and cut from our Conscience all withered, dead, and superfluous works. In the law of *Moses*, the stranger woman taken prisoner, that would marry with an Israelite, was to put off the robe of her Captivity, to pare her nails, and to cut away the tresses of her hair: In like manner,

ner, the Soul that aſpireth to the honour to be the eſpouſe of the Son of God, muſt firſt put off the old man, and put on the new, caſt away and forſake ſin, and then pare and ſhave off all kind of impediments, which do divert from the love of Almighty God. It is the firſt beginning of our health, to purge our corrupt and peccant humours, St. *Paul* even in an inſtant was purged and cleanſed with a perfect purgation. So was *Mary Magdalen*, and others. But this kind of purgation is altogether miraculous and extraordinary in grace, as is the reſurrection of the dead in nature, and therefore we muſt not pretend thereunto. The ordinary manner of purging and healing either body or mind, is not wrought but by little and little, and by proceeding from degree to degree, with pain, leaſure and expectation.

2. The Angels had wings upon the myſterious ladder of the Patriark *Jacob*, yet they flew not therefore, but aſcended and deſcended by order from one ſtep to another. The Soul which ariſeth from Sin to Devotion, is fitly compared to the morning ſtar, which in riſing, expelleth not the darkneſs in a trice, or moment, but by degrees. That cure (ſaith the Phyſicians Aphoriſm) which is done fair

fair and ſoft, is alwayes moſt aſſured. The diſeaſes of the Soul, as well as thoſe of the Body, come to us, as a man may ſay, in poſt, or a horſe-back, but they depart from us on foot, and fair and ſoftly. We muſt then be courageous (ô *Philotheus*) in undertaking this enterpriſe. Alas, what pitty is it of theſe ſoules, which ſeeing themſelves ſubject to ſundry imperfections, after they have been exerciſed ſome few moneths in Devotion, begin to trouble, diſquiet, and diſcourage themſelves, ſuffering their hearts almoſt to be born away unto the temptation of leaving all, and returning back? But now on the contrary part, is it not an exceeding peril unto thoſe Souls, which by a contrary perſwaſion perſwade themſelves to be purged from their imperfections, the firſt day, as it were, of their purgation, reputing themſelves to be made perfect, before, in a manner, they be ſcarcely made, and preſuming to fly before they have wings? O *Philotheus*, in what great danger are they, of falling again into their former diſeaſe, for taking themſelves too timely out of the hands of the Phyſician? The Kingly Prophet having been waſhed and cleanſed from his ſin, yet humbly demandeth to be waſhed again.

3. The exerciſe of purging Souls, can not

nor, nor may not end, but with our life. Let us never therefore afflict our ſelves about our imperfections: for our perfection chiefly conſiſteth in reſiſting againſt them, and we cannot reſiſt them unleſs we do ſee them, nor can we vanquiſh them, unleſs we encounter them. Our victory conſiſteth not in not feeling them, but in not conſenting nor yielding unto them: for to receive vexation and trouble from them, is not to conſent unto them: nay it is neceſſary for the exerciſe of our Humility, that we ſometime receive ſome ſmall blowes or foyls in this ſpiritual battail: but we are never to be accounted for overcome, but onely when we loſe either life or courage. Beware then of crimes and grievous ſins: and the onely care that remaineth is, that theſe imperfections do not daunt our courage. *Deliver me, O Lord* (ſaid *David*) *from cowardlineſs, and faintneſs of heart.* For this is the happy condition and advantage which we have in this ghoſtly war, that we ſhall ever be Conquerours, provided alwayes that we will combat.

CHAP.

CHAP. VI.

Of the first Purgation from sins.

1. THe first purgation then which we must minister to our Soul, is, to cleanse and void away the filth of sin: and the means to make this purgation, is Repentance. For the due performance whereof, take in hand some little Treatise that hath been set forth to help consciences in the confession of sin to God. [The *Whole duty of Man* were a Book fit for this purpose, together with the Catalogue of sins against every Duty added in the Devotional part of it.] Read it with good attention, and mark from point to point, in what thou hast offended, beginning from the time in which thou hadst first the use of reason, until this present hour of thy conversion. And if thou dost distrust thy memory, set down in writing what thou hast observed: and having in this sort prepared and gathered together the peccant humours of thy guilty Conscience, detest them, and reject them by contrition and displeasure, even as great and as profound as ever thy heart is able to suffer, diligently pondering these four points: That by sin thou hast lost

loſt the grace of God, Forſaken thy part of Heaven, Accepted of the perpetual pains of Hell, And renounced the viſion, and everlaſting love, of Almighty God.

2 Thou perceiveſt (*Philotheus*) that I ſpeak in this place of a General Confeſſion. The which truly, although I grant that it is not alwayes abſolutely neceſſary, yet do I conſider, that it will be exceeding profitable unto thee in this beginning: and for this cauſe I do moſt earneſtly exhort thereunto. It happeneth oftimes, that the ordinary Confeſſions of ſuch as live a vulgar life, are full of great and groſs defaults: One while they prepare not themſelves any whit at all, or at the leaſt very little: another while they come, but not with that contrition and ſorrow that is requiſite for their ſins: nay, ſometimes it happeneth that they confeſs with a ſecret purpoſe to return to ſin, namely, when they do not ſhun and avoid the occaſions, nor uſe the neceſſary diſpatches which are meet and proper for the amend-

By a General Confeſſion *here is meant a Confeſſion of all the particular ſins of ones whole life, oppoſed to that which is extended no further than the ſins committed ſince the laſt Communion.*

mendment of life: and in all theſe caſes, a General Confeſſion is very neceſſary to aſſure our Souls. But beſides this, a General Confeſſion recalleth us to the knowledge of our ſelves, provoketh us to a wholſom confuſion for our life paſt, and moveth us to admire the mercy of God, who hath expected us with ſuch incredible and exceeding patience. Furthermore it pacifieth our Conſciences, eaſeth our ſpirits, exciteth good purpoſes, miniſtreth matter to our Ghoſtly Father to preſcribe us adviſes fit and convenient for our condition, and openeth our heart, that we may with more confidence manifeſt our Confeſſions that be to come.

2. Being then, in this Introduction, to diſcourſe of a general renewing and reforming of our hearts, and of an univerſal converſion of our Souls unto God, by the enterpriſes of a devout life, I have great reaſon, as it ſeemeth to me (*Philotheus*) to counſel thee to make this General Confeſſion.

CHAP. VII.

The ſecond purgation: which is from the affections of ſin.

1. ALl the Iſraelites departed in effect out of the land of *Egypt*, but they departed not all in heart and af-

affection; which was evident to be seen, in that many of them in the Desart repined, for that they had not the Onions and flesh-pots of *Egypt*: even so there are certain penitents, who in effect go forth of sin, but nevertheless do not utterly leave nor forsake the affection: That is to say, they purpose indeed to sin no more, but it is with a certain heart-break which they have to deprive themselves, and to abstain from the accursed delights and contentments of sin. Their heart renounceth sin, and standeth aloof off, but they leave not for all that often times to look that way, as *Lot*'s wife looked back toward *Sodom*. They abstain from sin as sick men do from Melons, which they forbear, because the *Physician* threatens them death if that they eat them. But notwithstanding this constrained abstinence, their fancie still longeth after those forbidden meats, they speak of them, and are unwilling to believe them hurtful. At the least they will smell to them, and account them happy that are not bound to forbear them: even so these feeble and faint-hearted *Penitents* refrain themselves from sin for a while, but to their grief; they wish to God that they might sin and not be damned: they talk with a kind of taste and savour of sin, and account them happy that do commit them.

2. A man resolved to be revenged, will change his will when he comes before God; but immediatly after, one may find him amongst his friends taking pleasure and contentment in recounting his quarrel, saying, That had it not been for the fear of God, he had done this, or he had done that; and that the Divine Law, in this point of pardoning, is very hard, and wisheth to God that it were lawful for him to be revenged. Alas, who seeth not, that although this poor man be gotten faintly out of sin, yet that he is altogether incensed to the affection of sin? that being forth of *Egypt* in effect, he is yet there still in will and appetite, greedily desiring the rustick fare of the Onions and Garlick, which he was wont to eat: even as a wanton woman, that hath newly detested her lewd loves, finds still a delight to be courted and invironed with her fond Wooers: Alas, what exceeding danger are such people in.

3. O *Philotheus*, seeing thou resolv'st to undertake a Devout course of Life, thou must not onely forsake sin, but withall wholly purge thy heart from all affections, which any way depend or savour of sin. For besides the danger that there is of relapse, these miserable affections will continually tire thy spirit, and will make it become

come ſo heavy and lumpiſh, that it ſhall not do any good works promptly, diligently, and frequently, wherein notwithſtanding conſiſteth the true eſſence of Devotion. Such ſouls as having gotten out of the eſtate of Sin, and retain notwithſtanding theſe bad affections and languiſhings, reſemble in my opinion, the Maidens that have the green ſickneſs; who are not ſick, and yet all their actions are ſick: they eat without reliſh, ſleep without repoſe, laugh without joy, and drag themſelves rather than go or walk: even ſo theſe ſouls do well, but with a ſpiritual weariſomneſs, and that ſo great, that it takes away all the grace from their good exerciſes: which are but few in number, and ſmall in effect.

CHAP. VIII.

Of the means to make this ſecond Purgation.

1. NOw the foundation of this ſecond purgation, is a lively and ſtrong apprehenſion of the great harm which ſin bringeth unto us, by means whereof, we enter into a profound and vehement contrition. For as never ſo little contrition (if it be true and unfeigned) eſpecially conjoyned with the vertue of the Sacrament, doth purge us ſufficiently

ficiently from the guilt of ſin, ſo alſo when it is great and vehement, it purgeth us from all the affections of ſin. A hatred or rancor which is but feeble and weak, cauſeth our heart to riſe at the very ſight of him whom we do hate, and maketh us to fly his company; but if it be a violent and deadly hatred, it maketh us not onely to fly his company, but even to be diſguſted, and not to endure the converſation of any of his Kindred, Parents, or Friends, no not ſo much as his picture it ſelf, or of any thing elſe appertaining unto him, but is abominable and odious unto us: even ſo when the penitent hateth his ſin, onely with a weak and cold, though true, contrition, he reſolveth fully and truly indeed never to offend, nor ſin any more; but when he hateth it with a contrition vigorous and forcible, he not onely hateth and deteſteth the ſin, but likewiſe all the affections, dependances, and occaſions of ſin.

2. We muſt then endeavour fervently (*Philotheus*) to augment as much as is poſſible for us, our ſorrow, contrition, and inward repentance, to the end that it may ſtretch and extend to the leaſt appurtenance and ſpark of ſin. So bleſſed *Mary Magdalen* in her converſion, loſt ſo perfectly all taſte of ſin, and of the pleaſures

ſhe

ſhe had taken therein, that ſhe never afterwards thought more upon them. And holy *David* proteſteth, That he not onely hated ſin, but alſo all the waves and paths of the ſame. And in this reſolution conſiſteth the renovation of the ſoul, whereby ſhe returns by Innocency to her youthful dayes; which the ſame Prophet compareth to the renewing of the Eagle.

3. Now to attain this apprehenſion, and contrition, thou muſt exerciſe thy ſelf diligently in theſe Meditations following, which being duly practiſed, will (by the help of God's heavenly grace) root out of thy heart all ſin, as alſo the principal affections to the ſame: to this end have I principally ordained them. Thou ſhalt practiſe them therefore in order as I have placed them, taking but one for every day, and that in the Morning, if it be poſſible, which is the time moſt proper for all the actions of the Spirit: and the reſt of the day following, ruminate and chaw that which thou haſt meditated in the morning. If thou be not yet accuſtomed to Meditation, ſee that which afterwards ſhall be ſaid in the ſecond part.

CHAP. IX.

The firſt Meditation of our Creation.

Preparation.

1. Place thy ſelf with Reverence before God. 2. Pray him to inſpire thee with his Grace.

Conſiderations.

1. CONſider that there are but ſo many years paſt when thou waſt not yet come into the World, and thy being was a juſt nothing. Where were we (O my Soul) in that time? The World had then laſted ſo many ages, and yet was no newes of us.

2. God hath cauſed thee to be hatcht of this nothing, to be this ſomething which now thou art: without having any manner of need of thee, but moved thereunto by his onely bounty

3. Conſider the being that God hath given thee, for it is the chiefeſt and moſt excellent in this viſible World: capable of life Eternal, and to unite thy ſelf perfectly unto his divine Maieſty.

Affections and Reſolutions.

1. *Humble thy ſelf profoundly before the preſence of God*, ſaying from the bottome of thy heart with the *Pſalmiſt*: O Lord before thee, and in compariſon of thy Maieſty, I am juſt nothing: and how waſt thou then mindful of me to create me? Alas, my Soul, thou waſt hidden (as it were) in the Abyſs of nothing: and in this Abyſs of nothing ſhouldeſt thou have

have remained until this preſent, if God had not drawn thee forth from thence. And what couldſt thou have done within this nothing?

2. *Give thanks to God.* O my great and good Creator, how infinitely am I indebted unto thee, for that thou haſt taken me out of this nothing, to make me, by thy mercy, that ſomething which I am? What ſhall I ever be able to do worthily, to bleſs and magnifie thy Name, and to render thanks to thine exceeding bounty?

3. *Confound thy ſelf.* But, Alas, my Creator, inſtead of uniting my ſelf unto thee by pure Love and loyal Service, I have alwayes been Rebellious by my unruly affections; ſeparating and withdrawing my ſelf from thee, to joyn and unite my ſelf to ſin and iniquity; doing no more honour to thy goodneſs then if thou hadſt not been my Creator.

4. *Proſtrate and debaſe thy ſelf before God.* O my Soul, know that our Lord is thy God: it is he that hath made thee, and not thou thy ſelf. O God, I am the work of thy hand. I will then no more henceforth take pleaſure in my ſelf, ſince in my ſelf, and of my ſelf, I am truly nothing. Wherefore doeſt thou brag and boaſt, O duſt and aſhes? whereof doeſt thou extol thy ſelf, O meer nothing?

Wherefore to humble my ſelf I will do ſuch or ſuch a thing, I will ſupport ſuch or ſuch contempt, I will change my life, and hereafter follow my Creator, and eſteem my ſelf honoured with the condition and being which he hath given me, employing it wholly in the obedience of his bleſſed will, by ſuch means as ſhall be taught me, and as I ſhall be informed by my ſpiritual Director.

Concluſion:

1. *Give thanks to God*, Bleſs thy God (O my Soul) and let all my bowels praiſe his holy Name: for his bounty hath drawn me forth of the Abyſs of nothing, and his mercy hath created me.

2. *Offer*, O my God, I offer unto thee with all my heart, the eſſence and being which thou of thy bounty haſt beſtowed upon me: with all my heart do I Dedicate and Conſecrate the ſame unto thee.

3. *Pray*, O my God ſtrengthen me in theſe affections and reſolutions, *Our Father*, &c.

After thou haſt ended thy exerciſe, walk a while, and of theſe conſiderations which thou haſt made, gather and bind together a little noſegay of Devotion to ſmell unto, and to recreate the ſent of thy Soul all the day following. *See Part 2. Chap. 7. n. 4.*

Chap.

CHAP. X.

The second Meditation, of the end for which we were Created.

Preparation 1. Place thy self with reverence before God. 2. *Pray* him to inspire thee with his Grace.

Considerations.

1. GOD did not place thee in this World for any need that he had of thee, who art altogether unprofitable to him, but onely to exercise and declare his bounty in thee, in bestowing upon thee his grace and glory. And therefore hath he enriched thee with understanding to know him, remembrance to be mindful of him, will to love him, imagination to represent his benefits unto thy thoughts, eyes to behold the wonders of his works, and a tongue to praise him, and so forth of other faculties.

2. Being created, and set in the World for this intention, all actions contrary to this end, must be rejected and cast away: and such as serve not to obtain this end, ought to be despised as vain and superfluous.

3. Consider then the miserable case of most men in the World, who never think of this end, but live as if they believed

that they were not made but onely to build fair houſes, to plant pleaſant Orchards, and to heap together riches, and ſuch like fooleries.

Affections and Reſolutions.

1. *Confound thy ſelf, reproaching and objecting to thy Soul her miſery; which hath been ſo great heretofore, that ſhe hath ſeldom or never thought of any of all this.* Alas, what did I buſie my thoughts upon (O my God) when I placed them not upon thee? what was I mindful of, when I forgot thee? Aye me, I ſhould have fed my Soul with thy verity, and I have fill'd it with vanity, and have ſerved the World, which was not made but to ſerve me.

2. *Deteſt thy life paſt.* I defie you utterly, O vain cogitations, and unprofitable fancies: I abhor and abjure you, O deteſtable and frivolous imaginations: I renounce you unfaithful and diſloyal loves, miſerable and loſt ſervices, ungrateful gratifications, cumberſome and unpleaſing pleaſures.

3. *Turn thy ſelf to God,* And thou, O my God, and my Lord, thou ſhalt be for the time to come, the onely object of my thoughts: yea, I will never more apply my ſpirit to any cogitations which may be offenſive or diſliking to thee. My memory, all the dayes of my life, ſhall be filled

filled with consideration of thy excessive goodness, so lovingly declared in my behalf: thou shalt be the deliciousness of my heart, and the sweetness of my affections.

4. Hence therefore from my sight for ever, such and such toyes and trifles, whereunto I have vainly applyed my mind: such and such idle exercises in which I fondly spent my dayes; such and such affections which intangled my heart, shall henceforth be a horrour unto my thoughts. And to this end I will use such and such remedies.

Conclusion.

1. *Thank God that it pleased him to Create thee for so excellent an end.* Thou hast made me (O Lord) for thy self, to enioy everlastingly the immensity of thy glory. O when shall it be that I shall be worthy, and when shall I praise thee according to my duty

2. *Offer.* I offer unto thee (O my dear Creator) all these good affections and holy resolutions, with all my heart, and all my soul.

3. *Pray.* I beseech thee (O God) to accept these my desires and vowes, and to give my Soul thy holy Blessing, that she may faithfully accomplish them, through the merits of the bloud of thy blessed Son,

Son, ſhed for me upon the Croſs. *Our Father*, &c.

Remember to make a little Noſegay of Devotion, as aforeſaid.

CHAP. XI.

The third Meditation, of the Benefits of God.

Preparation 1. Place thy ſelf with Reverence before God. 2. Pray him to inſpire thee with his grace.

Conſiderations.

1. CONſider the Corporal graces which God hath given thee, what a body, what commodities to maintain it, what health and lawful conſolations to entertain it, what friends, what helps, and what aſſiſtance. But thou ſhalt conſider all this with compariſon of many other perſons in the World, which are far better and worthier than thou, who notwithſtanding are deſtitute of all theſe benefits; ſome ſpoyled in their bodies, health and members: other abandoned to the mercy of reproaches, contempts and diſhonours: others oppreſſed and overwhelmed with poverty; and God would not ſuffer thee to become ſo miſerable.

2. Conſider the benefits and gifts of mind

mind; How many are there in the World senseless, foolish, and besides themselves? and why art not thou one of the number? God vouchsafed to favour thee. How many are there whose education hath been rude, brutish and barbarous, who have been nourished and bred up in gross ignorance, and clownish behaviour; whereas the providence of God hath so provided, that thou hast been brought up Civilly and in Honour?

3. Consider the supernatural benefits of Heavenly grace. O *Philotheus*, thou art a Child of the Catholick Church. God hath taught thee the knowledge of his true Religion, even from thy Infancy and Youth. How many times hath he given thee his holy Sacrament? How many times Inspirations, internal illuminations, and Gracious Reprehensions, for thy amendment? How often hath he pardoned thee thy faults? How often hath he delivered thee from occasions of casting away thy self, when thou wast in danger? And these last years of thy life, which he hath so liberally lent thee, did he not afford thee leasure enough to advance thy self in the spiritual profit and good of thy Soul? Consider, at the least, how sweet and gracious God hath been unto thee.

Affections and Resolutions.

1. *Ad-*

1. *Admire the goodneſs of God.* O how good and how merciful is my God in my behalf! O how gracious is he! O how rich is his heart in mercy, and liberal in bounty? O my Soul, let us recount, for ever, how many favours he hath done unto us.

2. *Admire thy ingratitude.* But who am I (O Lord) that thou haſt been ſo mindful of me? Ah how great is my unworthineſs? How intolerable is my unthankfulneſs? Alas I have trodden under foot theſe benefits, I have diſhonoured thy favours, turning them into abuſes, and contempt of thy Sovereign bounty: againſt the infinite depth of thy graces, I have oppoſed the bottomleſs depth of my ingratitude.

3. *Stir thy ſelf up to acknowledgment of his benefits.* Up then my heart, be no more unfaithful, unthankful, and diſloyal unto thy great and gracious benefactor. And how ſhall not my Soul be ſubject wholly unto God, who hath wrought ſo many wonders and graces both in me, and for me?

4. Go to then (*Philotheus*) from henceforward withdraw thy body from ſuch and ſuch voluptuous pleaſures? Subject it entirely to the ſervice of God, who hath done ſo much for it. Apply thy Soul

Soul how to know and acknowledg the goodneſs of thy God, by ſuch and ſuch like exerciſes, which be requiſite for that end. Employ diligently the means which are in holy Church, to ſave thy Soul, and to profit in the love and worſhip of God. Yea, O my God, I will frequent the exerciſe of prayer, and the uſe of thy Sacrament: I will hear thy holy word, I will practiſe thy holy Inſpirations, and thy Counſels, *&c.*

Concluſion.

1. *Give God thanks* for the knowledge he hath given thee at this preſent of thy bounden duty, and of the benefits heretofore received.

2. *Offer* him thy heart, with all thy good purpoſes and reſolutions.

3. *Pray* unto him to fortifie thee, that thou mayſt practiſe them faithfully, through the merits of the death and paſſion of his Son our dear Saviour. *Our Father.* &c.

Remember to make a little Noſegay of Devotion, as aforeſaid.

CHAP. XII.

The fourth Meditation of Sin.

Preparation. 1. Place thy ſelf with Reverence before God.

2. Pray him to Inſpire thee with his grace.

Con-

Consideration.

1. CAll to mind how long it is since thou began'ſt to ſin, and examine how much from that beginning, ſins have been multiplyed in thy heart: how every day thou haſt increaſed them againſt God, againſt thy ſelf, and againſt thy neighbour, by work, by word, by deſire and thought.

2. Conſider thy naughty inclinations, and how much thou haſt followed them. And by this means thou ſhalt plainly ſee that thy ſins are greater in number than the ſands of the *Sea*.

3. Conſider and ponder in particular, the ſin of ingratitude againſt God: which is a general ſin, and extendeth it ſelf above all the reſt, and maketh them infinitely more enorm and hainous. Behold then how many benefits God hath beſtowed upon thee, and how thou haſt abuſed them all againſt the givers goodneſs: in particular, conſider how many good Inſpirations thou haſt deſpiſed, how many good motions thou haſt unprofitably neglected; but above all, how many times thou haſt received the holy Sacrament, and where are the fruits thereof? What is become of all thoſe pretious Jewels, wherewith thy dear *Spouſe* adorned thee? All theſe have been hid and covered under the

the filth of thy Iniquities. With what preparation haſt thou received them? Think, I pray thee, upon this ingratitude: that God having run ſo after thee, and that to ſave thee, thou haſt out-run him, and that to deſtroy thy ſelf.

Affections and Reſolutions.

1. Be *confounded and aſhamed of this thy miſery.* O my God, how dare I appear before thine eyes? Alas, I am but the corruption of the World, and a very ſink of Sin and Ingratitude. Is it poſſible that I have been ſo diſloyal, that I have not left any one of my ſenſes, nor any one of the powers of my Soul, which I have not polluted, violated, & defiled? and that not ſo much as one day of my life hath paſſed, in which I have not brought forth ſuch naughty effects? Is it thus that I ought to recompence the benefits of my Creator, and the precious bloud of my Redeemer.

2. *Crave pardon for thine offences.* O my Lord, I caſt my ſelf down before thy feet, like the prodigal Child, like another *Magdalen*, like a woman convinced to have diſhonoured her Marriage bed with all kind of adultery. O pitiful Lord have mercy on this poor ſinful wretch. Alas, O lively and never ceaſing well-ſpring of com-

compaſſion, have pity upon this miſerable ſuppliant.

3. *Purpoſe to live better hereafter.* O my bleſſed Lord, no, never any more, with the help of thy grace; no never any more will I abandon my ſelf to ſin. Alas I have loved it but too too much: but now I deteſt it, and embrace thee. O Father of mercy, I will live and dye in thee.

4. To blot out my ſins paſt, I will accuſe my ſelf couragiouſly; I will not leave one, but thruſt it headlong out of my heart.

5. I will do all that I can to pull up by the very Roots, all the plants of ſin from my heart: and in particular, ſuch and ſuch which do moſt annoy me.

6. To accompliſh this, I will conſtantly embrace the means which ſhall be adviſed me: and never think I have done enough, to repair the ruines of ſo great offences.

Concluſion.

1. *Give God thanks* for expecting thy amendment until this hour, and bleſs him that he hath given thee theſe good affections.

2. *Offer* him up thy Soul frankly and freely, that thou mayeſt put them in execution by the help of his grace.

3. Deſire

2. *Desire* him to strengthen thee with his Heavenly aid, for his dear Sons precious death. *Our Father*, &c.

Remember to make a little Nosegay of Devotion, as aforesaid.

CHAP. XIII.

The fifth Meditation of Death.

Preparation. 1. Place thy self Reverently in the presence of God.

2. Pray him to Inspire thee with his grace.

3. Imagine thy self to be extreamly sick, lying upon thy death bed, without any hope at all of ever escaping.

Considerations.

1. CONsider the uncertainty of the day of thy death. O my poor Soul, thou must out of this body at length: but when shall that time be? will it be in Winter or in Summer? In City, or Countrey? By day or night? Shall it be unawares, or with advertisement? By sickness or by casualty? Shalt thou have leasure to confess thy sin? Shalt thou have the assistance of any spiritual director, or not? Alas, O my Soul, of all these things we know not one, onely certain it is, that dy we must, and alwayes sooner than we imagine.

2. Consider that at that time the whole World

World shall have an end, so far forth as concerneth thee, that is, there shall be no more World for thee, yea, it will turn upside down before thine eyes: for then the pleasures, the vanities, the worldly joyes, the fond affections, of our life will seem unto us like flying shadowes, and fading clouds. Ah wretched caitiff that I am, for what trifles and bables have I offended Almighty God? Thou shalt then evidently see, that we have offended him for just nothing. Contrariwise, at that hour, all Devotion, piety, and other good works, will seem unto thee, the greatest and sweetest Treasure in the World. O wherefore did I not follow this fair and pleasant path? At that sorrowful time, thy sins, which before seemed unto thee but little mole-hills, will appear bigger than huge mountains: and thy Devotion so little, that thou wilt scarcely be able to perceive it.

3. Consider the long and languishing fare-wells that thy distressed Soul will then give to this World: how sorrowfully she will bid adieu to Riches, to Honours, to Vanities, to vain Company, to Pleasures, to Pastimes, to Friends, to Neighbours, to Parents, to Kinsfolks, to Husband, to Wife, to Children, and, in a word, to all Creatures, and finally to her own body, which she must likewise leave, all pale, wrinkled,

wrinkled, Hideous, Loathſome, and moſt deteſtably ſtinking.

4. Conſider the great haſte that even thy beſt friends will make to carry thy Carcaſe out of doors, and to hide the ſame full deep under the ground, far enough from their ſight and beholding: and this done, how ſeldome afterwards the World will think upon thee, ſurely no more than thou thy ſelf haſt thought upon other men, who have deceaſed before thee. God have mercy on his Soul (ſay they) and there is all. O death how art thou terrible, pitileſs, and without compaſſion:

5. That at this departure from the body, the Soul taketh his way on the right hand, or the left. Alas, alas, whither then ſhall thine go, what way ſhall it take? Surely no other than that, which it hath heretofore begun in this World.

Affections and Reſolutions.

1. *Pray earneſtly to God, and caſt thy ſelf with trembling love betwixt his arms.* Alas, O my Lord, receive me into thy protection at that dreadful day: make that laſt hour happy and favourable unto me, and rather than that ſhould not be, let all the reſt of my life be nothing elſe but dayes of ſorrow, affliction, and calamity.

2. *Deſpiſe the World.* Seeing I know

not

not the hour wherein I must leave thee, O wretched World, I will no more set my love upon thee. O you my dear friends, kinsfolkes, and allies, suffer me to bear you onely that affection, which is compatible with an holy amity, and may therefore last eternally: for why should I unite my self unto you in such sort, as that afterwards we should be forced to break the knot of amity betwixt us.

3. I will therefore from this very instant, prepare my self for that perillous hour, and take that care which is requisite to end this journey happily: I will secure the estate of my conscience to the uttermost of my ability, and take present order for the Reformation and amendment of such and such defaults.

Conclusion.

Give thanks unto God for these Resolutions, which he hath infused and given unto thee: and offer them again thankfully, lovingly, and lowly, unto his Majesty; entreat him anew to give thee a happy death, for the death of his dearly beloved Son, our Lord and Saviour Jesus. *Our Father*, &c.

And bind up a sweet posie of Myrrh to recreate thy Soul the day following.

Chap.

CHAP. XIV.

The sixth Meditation of Judgment.

Preparation. 1. Place thy self in the presence of God. 2. Pray him to inspire thee with his grace.

Considerations.

1. AFter the time that God hath ordained for the continuance of the World, and after a number of dreadful signs, and horrible presages, the terrour whereof shall make men wither for fear and anguish, a consuming fire, coming like a floud, shall burn, consume, and reduce even to ashes, every thing that is upon the face of the whole earth, nothing which we see excepted, nothing to be priviledged from this fiery deluge

2. After this flood of flames and lightnings, all men shall arise from their graves (excepting such as already be risen) and at the summoning of the Arch-angels voyce, they shall appear before the Judgment Throne, in the valley of *Josaphat*. But, alas, with what difference? For the one sort shall arise with glorified bodies, casting forth rayes of exceeding light; and the other in bodies, or rather in Carrions, most hideous and most loathsome to behold.

3. Consider the glorious Majesty wherewith the Sovereign Judge will appear, enviro-

vironed with all the Armies of his holy Angels and Saints.

4. This Sovereign Judge by his redoubted Commandement, (and which ſhall ſuddenly and in a moment be put in execution) ſhall ſeparate the good from the bad, placing the one at his right hand, and the other at his left by an everlaſting ſeparation, after the which theſe two bands ſhall never any more meet again together.

5. This ſeparation being made, and the books of Conſciences being laid open, all men ſhall ſee clearly the malice of the wicked, and the contempt which they have borne to the Majeſty of God: and on the other ſide, the repentance of the good, and the effects of the graces of God which they have received, and nothing at all ſhall be hidden or kept ſecret in that great Confiſtory. O good God, what a ſhameful confuſion will this be for the one, and what a glorious Conſolation for the other.

6. Conſider the laſt ſentence pronounced againſt the wicked, *Go you curſed into everlaſting fire, prepared for the Devil and his Angels*: weigh well theſe words which are ſo weighty: *Go*, ſaith he, a word of eternal rejection and abandoning of thoſe unfortunate wretches, baniſhing them eternally from his glorious face: next, he termeth them *accurſed*; O my Soul, how dread-

dreadful a curſe? how general a curſe? a curſe compriſing in it all manner of miſchief and miſery; an irrevocable curſe, comprehending all times and Eternity. He addeth, *into everlaſting fire.* Behold, O my heart, the grievous horrour of this Eternity; O eternal Eternity; and boundleſs infinity of pains, how dreadful art thou!

7. Conſider the contrary ſentence given and pronounced in favour of the good; *Come*, ſaith the Judge; O ſweet word, and beginning of Salvation, by which God draweth us up unto himſelf, and receiveth us into the boſome of Reſt and Glory. *Ye bleſſed of my Father.* O dear bleſſing, Treaſure of bliſs! *Poſſeſs the Kingdom which is prepared for you from the beginning of the World.* O good God, what exceſs of favour? for this Kingdom hath no end.

Affections and Reſolutions.

1. *Tremble (O my Soul) at the remembrance hereof.* O my God, who can ſecure me at that diſmal day, in which the pillars of Heaven ſhall tremble for fear?

2. *Deteſt and abhor thy ſins*, for onely they can caſt thee away at that dreadful hour.

3. *Ah wretched heart of mine, reſolve to mend all.* O Lord, I will judge my ſelf

now with all care and ſtrictneſs, leſt I be then judged far more rigorouſly. I will examine and condemn my ſelf, accuſe and chaſtiſe my ſelf, that the Eternal Judge condemn me not, in that dreadful day. I will with all ſorrow and humbleneſs make confeſſion, and will accept all neceſſary contrition and adviſes, *&c.*

Concluſion.

1. *Thank* the goodneſs of God, that hath given thee means to provide for that day, and time and opportunity to repent.

2. *Offer* him thy heart to perform it.

3. *Pray* him to give thee grace, well and truly to accompliſh it. *Our Father.* And provide a Poſie for all the day.

CHA. XV.

The ſeventh Meditation of Hell.

Preparation.

1. Place thy ſelf in the preſence of God.

2. Pray him to aſſiſt thee with his grace.

3. Imagine to thy ſelf a dark City, all on fire with pitch and Brimſtone, and thronged with miſerable Citizens, which cannot get out.

Conſiderations.

1. CONſider that the damned are within this botomleſs pit of Hel, as within this unfortunate City, where they ſuffer unſpeakable Torments in all their

their ſenſes, and in all their members: becauſe as they have employed all their ſenſes and members to commit ſin, ſo ſhall they ſuffer in all their ſenſes and members, the pains and torments due unto ſin. There the wanton eyes and laſcivious looks ſhall be afflicted with the horrible viſion of Devils, and helliſh ſpectacles. The ears for delighting in vicious diſcourſes, detractions, and ſlaunders, ſhall hear nothing but lamentable out-cryes, and deſperate howlings: and ſo of others.

2. Conſider, that over and above all theſe bitter Torments, there is yet another greater than they all, which is the loſs and privation of the glory of God, from whoſe moſt amiable face and fruition they are for ever irrevocably debarred. Now if *Abſalom* found, that the privation of the face of his Father *David* was more grievous unto him then his very exile; O merciful Lord, what an infinite grief will it be, to be for ever deprived from beholding of thy moſt delightful and lovely face!

3. Conſider withall, the Eternity of theſe pains, which onely thing maketh Hell intolerable. Alas, if a flea in our ear, or if the heat of a little feaver, make one ſhort night ſo long and tedious; how tedious ſhall the night of Eternity be, ac-

companied with ſo many unſpeakable torments? Of this Eternity groweth in the damned an eternal deſperation, infinite rage, and moſt abhominable blaſphemies, *&c.*

Affections and Reſolutions:

1. *Terrifie thy Soul, and ſtir thy ſelf up to fear with the words of holy* Job. O my Soul, art thou able to live for ever with everlaſting flames, and amiddeſt this devouring fire? wilt thou willingly forſake the ſight of thy God for ever?

2. *Confeſs that thou haſt deſerved it.* And wretch that I am, how often? O my dear Lord, from henceforth I will take a new courſe, and tread a contrary way, for why ſhould I deſcend into this bottomleſs pit of Hell? I will therefore do this or that indeavour to avoid ſin, which onely can bring this immortal death. *Give thanks, Offer, Pray. Our Father,* &c.

CHAP. XVI.

The Eighth Meditation of Paradiſe.

Preparation. 1. Place thy ſelf in the preſence of God. 2. Pray him to aſſiſt thee with his grace.

Conſiderations.

1. COnſider a fair and clear night, and think how pleaſant a thing it is, to behold the Sky all ſpangled with an

an innumerable multitude and variety of Stars. Then again in thy imagination, joyn all this nights goodly beauty, with the beauty of a fair Sun-shine day, such an one, that the brightneſs of the Sun beams ſhould not hinder the ſight of the Golden Stars, nor the Silver raies of the Moon: and after all this, ſay boldly, that all this is nothing, in regard of the excellent beauty of that great paradiſe. O how this place is to be deſired, and to be loved! O how precious is this noble City.

2. Conſider the Nobility, beauty, and multitude of the Inhabitants and Citizens of this bleſſed Country, thoſe millions of millions of Angels and Archangels, of Cherubins and Seraphins: thoſe Troops of Apoſtles, Prophets, Martyrs, Confeſſors, Virgins, and holy Matrons. They are innumerable. O how bleſſed is this bleſſed company? The loweſt and meaneſt whereof, is more beautiful to behold, than all this viſible World: what a ſight will it then be, to ſee them altogether: But O my God how happy are they? They ſing continually melodious ſongs of Eternal love, they alwayes enjoy a conſtant and and ſtedfaſt eſtate of Gladneſs, they enterchange one to another unſpeakable contentments, and live in the comfort of endleſs and indiſſoluble amity.

3 In a word, consider what good they all have to enjoy God, who gratifieth them for ever with his amiable countenance, and by the same, powreth in their hearts an abyss of delights. What a good is it, to be united everlastingly to their maker? They are there like happy birds, which fly chirping and singing perpetually in the Heaven of the *Divinity*, which encompasseth them on all sides with unspeakable pleasures: there every one striveth, with an holy emulation, who may do best, and without any envy, sing the praises of their Creator. Blessed be thou, O sweet and Sovereign Maker and Redeemer, who art so bountiful unto us, and dost communicate unto us so liberally, the everlasting Treasures of thy glory. And God on the other side, blesseth them all with an eternal benediction. Blessed be you for ever, saith he, my beloved Creatures, who have so faithfully served me, and who shall laud me everlastingly with so great love, courage, and contentment.

Affections and Resolutions.

1. *Admire and praise this heavenly Country.* O how beautiful art thou, my dear *Hierusalem*, and how happy are thy Inhabitants!

2. *Reproach unto thy heart the little courage which it hath had unto this present,*

ſent, for having gone ſo much awry from the way of this glorious habitation. O wherefore have I ſo much eſtranged my ſelf from my Sovereign good! Ah wretch that I am, for theſe pleaſures, ſo diſpleaſant and light, have I a thouſand, and a thouſand times, left the eternal and infinite delights. Where was my wit and underſtanding, to deſpiſe ſuch goods ſo deſirable, for deſires ſo vain and contemptible?

3. *Aſpire notwithſtanding with vehement reſolution to this delicious and deſired abode.* O my gracious God, ſince it hath pleaſeth thee at the length to recall my wandring ſteps, and to direct them into the right way, never hereafter will I retire back to thoſe by-wayes, never hereafter will I ſtray from the true path. Let us go with courage (my dear Soul) let us run towards this bleſſed Countrey, which is promiſed us in the Kingdom of Heaven: What make we ſo long in this beggarly Countrey of *Egypt*? I will therefore diſpatch my ſelf from all ſuch things, as may put me out of the way, or hinder me in ſo happy a journey: I will perform ſuch and ſuch things, as may bring me ſafely and ſpeedily to my journies end. *Give thanks, Offer, Pray. Our Father*, &c.

CHAP. XVII.

The Ninth Meditation, by way of Election or choice of Paradiſe.

Preparation. 1. Place thy ſelf in the preſence of God. 2. Humble thy ſelf before his Majeſty, praying him to inſpire thee. 3. Imagine thy ſelf to be in a plain field, all alone in company of a good Angel, as young *Tobias* going to *Rages*: and that he cauſeth thee to ſee above the Paradiſe open, with all the pleaſures repreſented in the former Meditation of Paradiſe: and beneath, that he makes thee ſee the pit of Hell wide open, with all the Torments deſcribed in the Meditation of Hell, thou being placed on thy knees.

Conſiderations.

1. CONſider that it is moſt certain, that thou art in very deed in the midway to Paradiſe, and Hell, and that the one, and the other, is open to receive thee, according to the choice which thou ſhalt make.

2. Conſider that the choice which now thou makeſt, of the one or the other place in this World, ſhall laſt for all eternity in the World to come.

3. Conſider, that although both the one, and the other, be open to receive thee, ac-

according to thy choice, yet that God who is ready to give thee, either the one by his juſtice, or the other by his mercy, deſireth notwithſtanding, with an incomparable deſire, that thou wouldeſt make choice of Paradiſe.

4. Conſider, that Jeſus Chriſt from Heaven above, lovingly beholdeth thee, and inviteth thee ſweetly, ſaying: Come (O my dear Soul) to everlaſting repoſe between the arms of my goodneſs, where I have prepared immortal delights for thee, in the multitude of my love. Behold, the Saints alſo wiſhing nothing elſe, but that one day thy heart may be joyned with theirs, in that happy company, there to praiſe God for ever and ever, aſſuring thee that the way to Heaven, is not ſo uneaſie as the World would make it. Come boldly (dear Soul) ſay they, forward with courage, for he that ſhall ponder diligently the way of Devotion, by which we have aſcended hither, ſhall perceive, that we arrived to theſe Eternal joyes, through pleaſures, without compariſon more pleaſant, than all the delights and pleaſures of the World. *Election.*

1. O Hell! I deteſt thee now and for evermore, I deteſt thy torments and pains, I deteſt thy unfortunate and accurſed Eternity; and above all I de-

teſt thoſe eternal blaſphemies and execrations, which thou vomiteſt out eternally againſt my God. And turning my Soul unto thee, O beautiful Paradiſe, everlaſting glory, and endleſs felicity. I make choice for ever and irrevocably, of my dwelling and habitation within thy fair and beautiful buildings, within thy holy and moſt lovely Tabernacles. I bleſs thy mercy, O my God, and accept the offer which it pleaſes thee to make me. O ſweet Saviour Jeſus, I likewiſe embrace thy everlaſting love, and agree to the purchaſe which thou haſt made for me, of a happy lodging in this bleſſed *Hieruſalem*; not ſo much for any thing elſe, as to love and bleſs thee for ever and ever. Encourage thy Soul to make this choice. *Our Father*, &c.

CHAP. XVIII.

The Tenth Meditation, by way of Election and Choice which the Soul makes of the devout Life.

Preparation. 1. Place thy ſelf before God.
2. Proſtrate thy ſelf before him, and crave the aſſiſtance of his grace.

Conſiderations.

1. IMagine thy ſelf once again to be in a plain field, all alone, and that thou ſeeſt on thy left hand, the Devil ſeated

ed upon a great high Throne, with many infernal Fiends by him: and round about him a great Troop of worldlings, which all bare-headed, acknowledge him for their Lord, and do him Homage, ſome by one ſin, and ſome by an other. Behold the countenances of all theſe unfortunate Courtiers of this abhominable King: Behold, ſome of them furious, and mad with hatred, envy, and choller: others killing one an other with ſpite and Rancor: others withered away, penſive, and buſie onely to heap up riches: others attending onely to vanity, without any manner of pleaſure which is not unprofitable and vain: others filthy, ugly, rotten, and putrified, in their brutiſh affections. Behold how they are all without any repoſe, without order, and without contentment. Behold how they deſpiſe one another, and love but onely from the teeth outward. In a word, thou ſhalt ſee a pitiful commonwealth, miſerably tyrannized by this accurſed King, which may juſtly move thy heart to compaſſion.

2. On the right ſide, behold Jeſus Chriſt Crucified, who with moſt hearty love, prayeth for theſe poor people poſſeſſed of the Devil, that they may be freed and delivered from that tyrannical Thraldome, and calling them meekly and curteouſly unto

unto him: Behold round about him, a great Troop of devout perſons: behold the beauty of this Kingdom of Devotion. O what a goodly ſight is it, to ſee this Troop of Virgins, of men, and women, whiter than the Lillies, that aſſembly of Widowes full of Mortification and Humility: Behold the ranks of divers married folk, living ſo ſweetly together with mutual comfort, which cannot proceed but from Heavenly Charity. Conſider how theſe devout Souls, accommodate the care of their exteriour houſe with the care of the interiour, and the honeſt love of the Husband, with that of the celeſtial Bridegroom: Behold them all, univerſally, and thou ſhalt ſee in them all, a ſweet, holy and amiable countenance, all of them reverently giving ear to our bleſſed Lord, whom every one would willingly plant in the midſt of his heart. They are all full of joy, but their joy is gracious, charitable, and well ordered: they abound in love one towards another; but their love is ſacred, pure, and unſpotted. Such as ſuffer afflictions amongſt this devout company, neither torment nor trouble themſelves, nor loſe their courage. Laſtly, behold thoſe lovely eyes of our Lord and Saviour, which ſweetly are caſt upon them all, to comfort them, and how they altogether aſpire unto him.

3. Thou

3. Thou haſt already caſt off Sathan, with all his woful and execrable Troop, by the good Affections and Reſolutions, which (through God's grace) thou haſt conceived: Notwithſtanding thou art not yet arrived to the Palace of thy King our Lord Jeſus, nor joyned with his bleſſed Court of devout Souls: but hitherto thou haſt alwayes remained, betwen the one and the other.

4. The bleſſed Saints do by their examples and Doctrine invite and encourage thee, the crucified King of glory himſelf calleth thee curteouſly by thine own name: Come my welbeloved, come hither that I may crown thee.

Election.

1. O vain World! O abbominable Troop! no, you ſhall never ſee me under your banner. I have for ever left off your fooleries and vanities. O execrable King of pride, O curſed King! fiend of Hell, I renounce thee, with all thy vain pomps, I deteſt and defie thee, with all thy works.

2. And humbly turning my ſelf unto thee my dear Lord Jeſus, King of felicity and eternal glory, I embrace thee with all the forces of my Soul, I adore thee with all my heart: I chooſe thee now and ever for my King, and for my onely Prince: I offer up unto thee, my inviolable fidelity:

I do homage irrevocably unto thy divine Majesty, and submit my self wholly to the obedience of thy holy Laws and Ordinances. *Our Father*, &c.

CHAP. XIX.

How to make a General Confession.

1. HItherto (my dear *Philotheus*) have I set down the Meditations which I thought requisite for our purpose: and when thou hast passed them over with diligence and Devotion, then go with an humble, but yet couragious spirit, to make thy General Confession. But I pray thee, suffer not thy self to be troubled with any kind of apprehension. The *Scorpion* is venemous in the wound which ariseth from his sting: but himself being reduced into oyl, becomes a singular remedy against his own stinging: so sin is not shameful but when it is committed; but being converted into confession and repentance, becomes wholesom and honourable. Contrition and Confession are so precious, and of so sweet a smell, that they blot out the filth, and disperse the stinch of sin. *Simon* the leaper, judged *Mary Magdalen* to be a sinner, and called her so: but our merciful Saviour denyed it, and speak no more of her sins, but of the

the ſweet perfumes which ſhe powred forth, and of the greatneſs, and odoriferous ſent, of her inflamed Charity.

2. O my *Philotheus*, if we be truly humble in our own eyes, and in the ſight of God: our ſins will diſpleaſe us above all things, becauſe God is highly offended with them; but the accuſation of our ſins will be ſweet and pleaſant unto us, becauſe God is greatly honoured with it. A kind of heart eaſe, and aſſwaging of pain it is, to have declared plainly and ſufficiently, the diſeaſe that tormenteth us, to a skilful Phyſician, that can cure us.

3 When thou ſhalt have preſented thy ſelf before God, or, (in caſe of ſpecial ſcruple) before the Miniſter; Imagine thy ſelf upon Mount *Calvary*, kneeling right under the feet of Jeſus Chriſt crucified, whoſe precious bloud ſtreams down on all ſides to waſh thee from thy Iniquities. For although it be not the very bloud of our Saviour, yet it is the merit of his bloud ſhed for us, which watereth abundantly the Souls of the Penitents in every Confeſſion. Open then thy heart freely to let out thy ſins by Confeſſion; for as faſt as they go out, the precious merits of this Divine paſſion will enter in to repleniſh it with bleſſings.

4. But be ſure to declare thy whole caſe fim-

ſimply, particularly and plainly; the whole ſtate of thy Soul in thy Confeſſions to God; and all the requiſites neceſſary for a full underſtanding of thy particular ſin, the temptations, and occaſions and aggravating circumſtances in dealing with thy Guide in order to his Advice and Abſolution. Fully ſatisfie thy Conſcience in this now once for all; which done, then hearken to the *voice of God*, however ſignified, whether by devout ſuggeſtions to thy own Soul, or the advices of thy friend, or the impoſitions of thy Guide; and ſay in thy heart: *Speak Lord, for thy Servant heareth.* For, as it is certain that what is made known to thee by any of theſe means, for thy good, is deſigned ſo by God himſelf; ſo, it will leave the deeper impreſſions of Devotion, and Reverence, and concernedneſs for its practice, if it be believed and remembred that it is ſo.

5. Take in hand this Proteſtation following, which ſerveth for a Concluſion of all thy Contrition: ponder it well, from the beginning to the ending, and read it attentively, and with the greateſt feeling that poſſibly thou canſt.

CHAP. XX.

An Authentical Proteſtation, ſerving to grave in thy Soul a firm reſolution to ſerve

ſerve God, and to conclude the Acts of repentance.

1. I Wretched ſinner here perſonally appearing, and ſtanding in the preſence of God everlaſting: having conſidered the exceeding mercy of his divine goodneſs towards me, moſt unworthy and miſerable Caitiff, whom he hath created of nothing, preſerved, ſuſtained and delivered from ſo many dangers, and endowed with ſo many benefits: But above all, conſidering the incomprehenſible ſweetneſs and clemency wherewith this moſt good God hath ſo bountifully tolerated me in my iniquities, ſo often, and ſo lovingly inſpired me, inviting me to amendment, and ſo patiently expected my repentance and converſion until this N. year of my age, notwithſtanding all my unthankfulneſs, diſloyaltie, and infidelity, whereby deferring my converſion, and deſpiſing his graces, I have ſo impudently offended him; having moreover conſidered, that at the day of my Chriſtning, I was ſo happily and holily vowed and dedicated unto my God, to be his child, and that contrary to the profeſſion, which then was made in my name, I have ſo many and ſundry times, ſo execrably and deteſtably, profaned and violated my Soul, imploying it and oppoſing it againſt his

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Divine Majesty: At length, recalling my self, and prostrating my self in heart and mind before the Throne of his Divine Justice, I acknowledge, confess, and yield my self lawfully attached and convicted of high Treason against his Divine Majesty, and guilty of the death and passion of Jesus Christ, by reason of the hainous sins which I have committed, for which he dyed, and suffered the Torment of the Cross: so that consequently, I am worthy to be cast away, and damned for ever.

2. But turning my self towards the Throne of the infinite mercy of the self same eternal God; having detested from the bottom of my heart, and with all my force, the iniquities of my life fore-passed. I most humbly require and crave pardon, grace, and mercy, with entire absolution from my crime, through vertue of the passion and death of the same Saviour and Redeemer of my Soul, upon whom relying, as upon the onely foundation of my hope, I confirm again, advow, and renew, the sacred profession of loyal service and fidelity, made in my name and behalf, to my God at my Baptising: renouncing the Devil, the Flesh, and the World, abhorring their execrable suggestions, vanities, and concupiscences for all the time of this present life, and for all Eternity: And con-

ver-

verting my ſelf unto my moſt gracious and merciful God, I deſire, deliberate, purpoſe, and fully reſolve, irrevocably to honour him, ſerve him, and love him now and for ever: giving him for this end, and dedicating and conſecrating my ſpirit with all his faculties, my Soul with all her functions, my heart with all his affections, and my body with all his ſenſes: proteſting never more to abuſe any one part of my being or nature, againſt his Divine will and Sovereign Majeſty: to whom I offer up and ſacrifice my ſelf in ſpirit, to be to him a loyal, obedient, and faithful Creature for ever, without ever unſaying, revoking or repenting me of my promiſe.

3. But if alas, through ſuggeſtion of mine enemy, or through humane frailty, I chance at any time to tranſgreſs in any thing whatſoever this my purpoſe and reſolution, I proteſt and determine from this very hour, through the grace and aid of the Holy Ghoſt, to ariſe again ſo ſoon as I ſhall perceive my fall, and ſo to return anew to the Divine mercy, without any ſtay or delay whatſoever. This is my will, intention, and reſolution irrevocable and inviolable, which I advow, and confirm, without reſervation or exception, in the ſame ſacred preſence of my God.

4. Let it pleaſe thee O my eternal God, Al-

Almighty and all good Father, Son, and Holy-Ghoſt, to confirm and ſtrengthen me in this reſolution, and to accept this my cordial and inward ſacrifice, in the odour of ſweetneſs. And as it pleaſed thee to lighten me with thy holy inſpiration, and to give me the will to purpoſe fully, ſo grant me alſo force and grace to perform it perfectly. O my God, thou art my God, God of my heart, God of my Soul, God of my Spirit: and for ſuch do I reverently, thankfully, and lovingly acknowledge, honour, and adore thee, now, and for ever. Live O Jeſus.

CHAP. XXI.

The Concluſion for this firſt Purgation.

THis Proteſtation ended, be very attentive, and open the ears of thy heart, to hear in Spirit the words of thy Abſolution, which the Saviour of thy Soul himſelf, ſitting upon the Throne of his mercy, will pronounce from above in Heaven.

2. Behold here (my *Philotheus*) an admirable contract, which paſſeth between thee and thy God, by which thou makeſt ſo happy a peace with his Divine Majeſty, foraſmuch as giving thy ſelf to him, thou gain'ſt him and thy ſelf alſo, for life everlaſting. It remaineth onely to take pen in

in hand, and ſubſcribe with a joyful heart to the act of thy Proteſtation, and afterward, thou ſhalt go to the ſacred Table, where God on the other ſide will reciprocally ſign and ſeal thy Abſolution, and the promiſe which he makes unto thee of the Kingdom of Heaven, quitting himſelf by his venerable Sacrament, as a ſacred Seal and Signet upon thy renewed heart.

3. Thus (I hope) *Philotheus*, thy Soul will be wholly purged from ſin, and all ſinful affections. Yet becauſe theſe affections are eaſily bred and born anew in the Soul, thorow our frailty, and over-rebellious concupiſcence, which may well be mortified, but never wholly extinguiſhed, while we live in this mortal life: I will give thee ſome inſtructions, which being well practiſed, may preſerve thee hereafter from grievous ſin, and from all inclination or affection thereof, ſo that it may never henceforth find place in thy heart. And forſomuch as the ſelf-ſame Inſtructions, ſerve alſo for a more perfect and higher mortification of the Soul; before I deliver them, I will ſpeak a word or two of this abſolute and perfect purity of mind, whereunto I would willingly conduct thee.

CHAP. XXII.

That we muſt purifie our ſelves from the Af-

Affection which we have to any sin never so small.

AS the day-light encreasing, we see by degrees more clearly in a Looking-glass, the spots and blemishes of our countenance: even so as the inward light of the Holy-Ghost more and more illustrates our consciences, we see more plainly and distinctly, the sins, inclinations, and imperfections, which may hinder us to attain to true Devotion. And the very same light that causeth us to discover those spots and deformities, enflameth us likewise with desire to cleanse and purge us from them.

2. Thou shalt discover in thy self, my dear *Philotheus*, that besides grievous sins and the affection to them, from which, by the aforementioned exercises, thou hast been purged, there remain yet in thy Soul divers inclinations and affections to small sins. I do not say, thou shalt discover small sins, but inclinations to them: now the one is far different from the other: for we can never be altogether free from small sins in this mortal life, at least so to continue in that purity for any long time, but we may be well without all affection unto small sins: For (to give an example of this difference) it is one thing to lye once or twice merrily, in things of small im-

importance, and another thing to take pleasure in lying, and to bear an affection to this kind of sin.

4. I say then, that one must purge his Soul from all the affections and inclinations that he feeleth to smaller sins, that is to say, that he must not nourish voluntarily, a will to continue and persevere in any kind of small sin: for it would be too too great a negligence, to keep wittingly and aware unto us in our Consciences, a thing so displeasing unto God, as is the will to be willing to displease him: for a sin, be it never so little, displeaseth Almighty God, though not so heinously as the greater. If then light sins displease him, the will and affection which one hath to light sins, is no other thing, but a resolution and purpose to displease his Divine Majesty. And how is it possible, that a generous and noble Soul, should endure, not onely to displease his God, but to bear an affection to displease him?

5. Such Affections (my *Philotheus*) are directly contrary to Devotion, as affection and delight in great sins, are opposite to Charity. They weary and weaken the forces of the spirit, hinder the course of Divine Consolations, open wide a gate to Temptations. *Dead flies* (saith the Wise-man) *marr the sweetness of an Oynt-*

Oyntment: but thoſe which eat thereof in paſſing by, ſpoyle nothing but that which they take, leaving the reſt untainted: but when they linger long, and do dye in the Oyntment, they marr both the vertue and value of it, and do leave it nothing worth but to be caſt away. So ſmall ſins chancing to fall in a *Devout* Soul, and not ſtaying there any time, do not much harm unto it: but if the ſame ſins dwell in the Soul, through the affection and delight wherewith ſhe entertaineth them, they make her without doubt, to loſe the ſweetneſs of the oyntment, which is the grace of holy *Devotion*.

6. Spiders kill not the Bees in their Hives, but they ſpoyl and corrupt their honey, and intangle their hony-combs with their Cob-webs, ſo that the Bees cannot go forward in their work. This is to be underſtood when Spiders make their abode in them. So ſmall ſins are not ſo cruel to our Souls, but yet marr the honey of our *Devotion*, and intangle the powers of our Soul ſo ſtrongly with naughty cuſtomes, and bad inclinations, that it can no more exerciſe Charity with promptneſs and alacity, in which *Devotion* conſiſteth; but this is to be underſtood when ſmall ſins do dwell in our conſciences, by the affection and delight which we bear unto them.

7. It

7. It is no heinous ſin (my *Philotheus*) to tell ſome little lye in paſtime, to exceed ſomewhat in needleſs talke, in careleſs looks, in apparel, in mirth, in play, in dancing, and ſuch like toyes, ſo that as ſoon as we perceive theſe Ghoſtly Spiders entred into our Souls, we chaſe them and drive them preſently away, as the Bees drive away the corporal Spiders: but if we permit them to ſtay in our hearts, and not onely this, but if we bend our affections to retain and multiply them, we ſhall ſoon find our hony deſtroyed and made bitter, and the hive of our Conſcience peſtered and ſpoyled. But I ſay once again, what likelihood is there that a noble and vertuous Soul would take pleaſure in diſpleaſing God; and delight her ſelf in becoming offenſive unto him, and to retain a deſire and will to do that which ſhe knoweth to be grievous unto him?

CHAP. XXIII.

That we ought to purifie our ſelves from affection and delight of unprofitable and dangerous things.

1. GAming, Dancing, Feaſting, Bravery, Maskes, Comedies, and ſuch like paſtimes, of themſelves are not hurtful at all, but indifferent, and may be well and ill uſed; yet notwith-

ſtanding, theſe things be dangerous, and for one to bear an affection to them is yet more dangerous. I ſay then (*Philotheus*) that although it be no ſin at all, but lawful, to play, to dance, to deck and adorn thy ſelf according to thy Eſtate, and the cuſtom of the times to hear honeſt Comedies, to banquet with ſober Company: yet to delight in ſuch things, is exceeding dangerous, and altogether contrary to the exerciſe of Devotion. It is no ſin to do ſuch things: but it is very ill to ſet thy affection that way. It is pity to ſow ſuch vain and fooliſh thoughts in the fertil field of our heart, which take up the room of vertuous impreſſions, and hinder the juice of the Soul from nouriſhing good and wholeſome inclinations.

2. The ancient Nazarites abſteined not onely from that which might inebriate, or make them drunk, but from grapes alſo, and the verjuice of grapes: not that the grape or verjuice maketh drunk, but becauſe it was to be feared, leaſt taſting the verjuice, they ſhould be tempted to eat the grapes, and by eating grapes, they ſhould ſtir up an apperite of drinking Wine I deny not but we may ſometimes uſe theſe dangerous things, but I avouch abſolutely, that we can never ſettle our affection and delight on them, without detriment to

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Devotion. The Staggs when they feel themſelves over-fat, retire to the briſhes and thickets of the Forrests, becauſe they perceive that being loaden with their own weight, they ſhould not be able to run if they ſhould chance to be hunted. In like manner, the heart of man ſurcharged with theſe ſuperfluous, unprofitable, and perillous affections, cannot run after his God with promptneſs, facility, and willingneſs of mind, which is the true point of Devotion.

3. Little children ſwear and tire themſelves to catch Butter flyes, and no body thinks it ill in them, becauſe they be little children; but is it not a ridiculous thing, nay, rather is it not lamentable, to ſee men of underſtanding and years to be beſotted with the delight of ſuch fond toyes and baſe trifles, as theſe of which we ſpeak? which beſides that they be altogether unprofitable, put us likewiſe in evident danger of erring, and diſordering our ſelves, in the purſuit of holineſs and piety. For this cauſe (my dear *Philotheus*) I ſay that we muſt neceſſarily purifie & cleanſe our ſelves from theſe affections: for though the acts themſelves be not alwayes contrary to Devotion, the inclination and delight in ſuch actions is alwayes damageable unto it.

CHAP. XXIV.

That we must purge our selves from bad Inclinations.

1. BEsides these vitious Inclinations we have (my *Philotheus*) certain natural Inclinations to some kind of Acts: which inclinations, because they proceed not in us from our particular sins, are not properly sins, neither great nor small, but are onely imperfections and defects. For example, the holy Matron St. *Paula*, according to the relation of St. *Hierom*, had a great inclination to grief and sadness, so that at the death of her Children and Husband, she was alwayes like to dye for sorrow: this was an imperfection in this blessed woman, but no sin at all, since she had it against her will: for no doubt she took no pleasure in this kind of sorrow.

2. There be some that naturally are light of behaviour, others stubborn and sullen, others hard to receive and admit another mans Counsel, other some prone to indignation, others to choler, others to love: and to be brief, few shalt thou find in whom some such imperfection may not be noted: which although they be, as it were, proper and natural to every one, yet by a care and contrary affection, they may

may be moderated and corrected; yea and be altogether purged and delivered of them.

3. And I tell thee (O *Philotheus*) that it is necessary that thou indeavour so to do. Men have found the means to change bitter Almond-trees into sweet, onely by piercing them close to the Root, to let out the bitter juice of them: why may we not then let forth our perverse inclinations from the Root of our heart to become better? There is not so good a nature but may be corrupted by vitious customs: nor so bad and stubborn a condition, but may first by the grace of God, and next by good industry and diligence, be corrected and surmounted.

4. To this end therefore will I now set thee down some Instructions and Exercises, by which thou mayst purge thy Soul from all affection to small sins, and from these natural imperfections; and withall fortifie and arm thy self against all grievous sin. God give thee grace to practise them well and effectually.

The

The Second Part of this Introduction, containing divers advises for the lifting up of the Soul to God by Prayer, and by use of the Sacrament.

CHAP. I.

Of the necessity of Prayer.

THe exercise of Prayer placeth our understanding in the clearness of the Divine light, and exposeth our cold affection to be warmed by the heat of Heavenly love: nay, there is nothing that so much purgeth our understanding from ignorance, and our will from depraved affections. Prayer is the water of benediction, which being sprinkled upon our Soul, maketh the plants of our good desires to flourish, washeth our minds from imperfections, and tempereth the inflamed alteration, which passions produce in our heart

2. All Prayer hath these good effects, but above all, I Counsel thee to apply thy self to Mental and cordial prayer, and especially that which hath for its matter or subject, the life and passion of our Lord: for beholding him often by meditation, thy Soul will be filled with him, thou wilt learn his carriage, and conform all thy actions

actions according to the measure and model of his. He is the light of the World: it is in him then, and by him, and for him, that we must be cleared and illuminated; he is the lovely tree of Life, under his shadow then must we refresh our selves; he is the living well of *Jacob*, to wash away all the ordure and stains of our Soul. To be short, we see that little Children by hearing their Mothers speak, and pratling often with them, do come to learn their language: and so we continually conversing with our Saviour by meditation, observing and pondering reverently his words, his works, and his affections, shall soon, by the help of his grace, learn to speak, to work, to will and desire, as he did. We must rest upon this resolution (my *Philothæus*) and believe me we cannot come unto God the Father by any other gate but this; and even as the glass of a mirrour cannot stay or retain the rayes of our eye-sight, unless the back be sealed with Tin or Lead: so the Deity cannot well be contemplated by us in this World, if it were not joyned to the sacred humanity of our Saviour, whose life and death is the most proportionable, delicious, sweet and profitable object, that we can choose for our ordinary meditation. Our Saviour, not for nothing, called him-

ſelf the bread of Heaven: for as bread is to be eaten with all ſorts of meats: ſo our Saviour's life muſt be meditated, conſidered, and ſought after, in all our Prayers and Actions. This life and death hath been diſpoſed and diſtributed into divers points and paſſages, to ſerve for meditation by many Authors, whom thou mayſt read, particularly the Conſiderations of Biſhop *Taylor* may be uſeful to this purpoſe.

3. Imploy in this meditation every day an hour, and that before dinner, if it may be, betimes at the beginning of the Morning: for then ſhalt thou find thy ſpirit leſs troubled and diſtracted, and more freſh and diſpoſed after the repoſe of the night. But ſpend no more then an hour, unleſs thy ſpiritual director expreſly command it.

4. If thou canſt perform this exerciſe in the Church, and find leaſure and tranquillity there, it would be a place moſt commodious: for no body, neither Father, nor mother, Wife nor Husband, nor any other whatſoever, can with any reaſon hinder thee to ſtay at the leaſt one hour in the Church; whereas being ſubject by any obligation or duty to ſuch parties as I have named in thy houſe, thou wilt not be able peradventure, to promiſe thy ſelf an hour ſo free and quiet. 5. Be-

5. Begin all thy Devotions, be they mental or vocall, with the preſence of God: keep this rule without fail, and without exception, and in ſhort time thou ſhalt perceive what ineſtimable profit thou ſhalt reap by it.

6. If thou wilt believe my Counſel, accuſtom thy ſelf to ſay the Lord's prayer in a common language, if thou canſt no other, and learn likewiſe to underſtand well the words contained in it; and uſe to ſay it, fixing profoundly thy thought upon every word thereof: not making poſt-haſt, or ſtriving to ſay it often, but rather ſtudying and endeavouring to ſay that which thou ſayeſt from thy heart: for the Lords prayer being ſaid once onely, with feeling and heedful attention of mind and deſire, is better worth by far, then many times recited haſtily, and with little ponderation of the meaning of them.

7. If in making thy vocal prayers, thou feel thy heart drawn and invited to inward mental prayer, refuſe not to go where this good motion inviteth thee, but let thy ſpirit decline fair and ſoftly on that ſide; and care not much for miſſing thy vocal prayers, which thou didſt intend: for the mental prayer which thou haſt made inſtead thereof, is much more pleaſing unto God, and more profitable for thy Soul:

I except from this rule the Eccleſiaſtical Office: for if thou be bound to ſay it by obligation of order, or ſtate of life, that duty muſt firſt of all be payed and performed.

8. If it ſhould ſo happen, that all the whole Morning ſhould paſs away, without performance of this ſacred exerciſe of mental prayer, either for the multitude of affairs, or any other cauſe (yet procure by all means poſſible, that ſuch cauſes happen but ſeldom) indeavour to repair this loſs after dinner, in ſome hour furtheſt after meat: for doing it preſently after repaſt before digeſtion be well made, thy health would be much impaired, and thou ſhouldſt find thy ſelf overcharged with drowſineſs. But if all the day long thou canſt not recover this loſs, recompence it at leaſt by multiplying ejaculatory prayers, and by reading ſome book of Devotion, with ſome puniſhment or other for committing this fault; and therewithall make a ſtrong reſolution to ſet thy ſelf in good order all the day following.

CHAP. II.

A brief method of Meditation: and firſt of the preſence of God, which is the firſt point of Preparation.

1. BUt perhaps (*Philotheus*) thou knoweſt not how thou ſhould make this

this mental prayer which we so much commend unto thee: for it is a thing that in this our unhappy age very few are acquainted withall. For this cause I present thee a brief and simple method to that end, until such time as by reading many good books that have been composed upon this subject, and above all, by often use and exercise thou be more amply instructed. And first I set thee down the Preparation, which consisteth in two points: whereof the First is, to place thy self in the presence of God; and the Second, to invocate his aid and assistance. To place thy self in the presence of God, I propound unto thee the four principal means following, wherewith thou mayst help thy self in this thy beginning.

2. The First consisteth in a lively and feeling apprehension of the omnipresence of God, that is to say, to conceive and acknowledge that God is in all, and every where, and that there is neither place nor thing in the World wherein he is not most assuredly and certainly present: so that as the birds, whersoever they fly, incounter always with the air, wherewith they are always compassed: in like manner, where-ever we be, we find God still present. Every one knoweth this verity, but every one is not attentive to apprehend and

and ponder it. Blind men that cannot see a Prince who is present with them, omit not to respect and honour him, when they are admonished of his presence: but because they cannot see him with their eyes, they easily forget that he is present; and forgetting him, more easily omit their due respect and reverence. Alas we see not God (my *Philotheus*) who is present alway with us, though faith do advertise us of his presence: yet not seeing him with our eyes, we often forget our selves, and therefore comport and carry our selves, as though God were far from us. For although we know well enough that he is present in all things; yet not pondering, nor weighing this presence, it is even as much as if we knew it not. Therefore ever, before Prayer, we must provoke our Soul, to an attentive sight (as it were) and consideration of Gods presence: so did holy *David*, when he cryed out: *If I amount into Heaven, O my God, thou art there: If I descend into Hell, thou art there present.* We must then use the words of *Jacob*, who after he had seen the mystery of the sacred ladder, he said: *O how holy and dreadful is this place! verily God is in this place, and I knew it not*, that is, he thought not of it: for he was not ignorant that God was in all, and

every

every where. When thou comeſt then to prayer (*Philotheus*) ſay inwardly to thy own heart: O my heart, my heart, God Almighty is here preſent in very deed.

3. The Second means to place thy ſelf in this ſacred preſence, is to think and conſider, that God is not onely in the place where thou art; but that he is by a moſt particular and peculiar manner in thy heart, and in the very bottom of thy ſpirit, which he quickneth and animateth with his Divine preſence, being there as the heart of thy heart, and the ſpirit of thy ſpirit. For as thy Soul is as it were ſpread through all thy body, and in every part and parcel thereof, and yet is in a more ſpecial and remarkable manner preſent in the heart: ſo likewiſe God being verily preſent in all things, aſſiſteth notwithſtanding with a more particular and notable preſence in our ſpirit. For this cauſe *David* calleth God the *God of his heart*: and St. *Paul* ſaith, that *we live, we move, and we are, in God.* In conſideration then of this verity, ſtir up in thy heart a great reverence towards thy God, who is there ſo inwardly preſent.

4. The Third manner of preſence is, to conſider and behold our bleſſed Saviour, who beholdeth from Heaven all perſons in the

the World, but especially all Christians, who are his Children, and most particularly such as be in Prayer, whose actions and behaviour he marketh most lovingly. And this is not a simple imagination of our phantasie, but an infallible verity: for although we see not him, yet he from thence considereth and looketh upon us. St. *Stephen* saw him in such sort, viewing and marking his comportment in his martyrdom. So that we may truly say with the Spouse. *Behold him there behind the Wall, look where he is looking through the Windows, seeing through the Lattice.*

5. The Fourth manner of presence consisteth in helping our selves with a simple imagination, by representing to our thoughts our *Saviour* in his sacred humanity, as if he were hard by us, according as we are accustomed to represent our friends to our fancy, and to say; Methinks I see such a one doing this or that, it seems unto me, that I behold him thus or thus attired, and such like. But if the venerable sacrament of the Eucharist were present, then this presence were true, at least as to his Divinity, and not by meer imagination, when he seeth and marketh our actions, although we see not him in his own likeness.

6. Use then (my *Philotheus*) these four

four manners of placing thy Soul in the presence of God before prayer: but they must not be all imployed at once, one onely at one time will suffice, and that briefly and simply, not staying long, nor spending much time, in calling of this presence into thy mind.

CHA. III.

Of Invocation, the second point of Preparation.

1. INvocation is made in this manner. Thy soul remembring and perceiveing herself to be in the presence of God, prostrate before his Divine Majesty with all reverence, acknowledgeth her self most unworthy to appear before so Sovereign and glorious an excellency: yet knowing notwithstanding that his goodness will have it so, she humbly demandeth grace of him to serve him well and to adore him this her meditation.

2. If thou wilt, to this end thou mayest use some short and inflamed words, such as be these of holy *David*. *Cast me not* (O God) *from thy face: take not from me the favour of thy holy Spirit. Suffer thy face to shine upon thy servant, and I will consider thy mervails. Give me understanding, and I will ponder thy law, and keep it with all my heart. I am thy*

servant, give me understanding: and such like as these.

CHAP. IV.

Of the Third point of Preparation, consisting in proposing the Mystery which we mean to meditate.

1. AFter these two ordinary points of preparation, there is a Third, which is not common unto all sorts of Meditations, which some call, the forming or figuring of the place, or an interiour lecture, or reading of the passage to be meditated on. And this is nothing else, but to represent unto thy imagination, the sum and substance of the mystery which thou wilt meditate, and to paint it out in thy thoughts so lively, as though it passed really and verily in thy presence. For example take: If thou wouldst meditate on our Lord upon the Cross, imagine thy self to be present upon the mount of *Calvary*; and that there thou beholdest and heares all that is done or said in the passion of our Lord; or if thou wilt (for it commeth all to one end) imagine to thy self that in the very same place where thou art, they crucifie our Saviour in such manner as the holy Evangelists do describe.

2. The like may be done when thou wilt

wilt meditate of Death, as I have noted in the meditation thereof: and likewise in the meditation of Hell: and in all such mysteries, in which visible and sensible things are handled; for as touching other sorts of mysteries of the greatness of God; of the excellency of vertue; of the end for which we were created, and such like, which be invisible things, and not subject to the apprehension of our senses; in these (questionless) we cannot use this kind of imagination. True it is, that we may use some similitude or comparison, to help our consideration withall in such invisible mysteries, but those similitudes are hard to be met with; and my meaning is to deal with thee but plainly, so that thy spirit be not wearied, and over-laboured in searching out curious inventions.

3. By the means of this Imagination, we lock up our spirit, as it were, within the closet of the mystery which we mean to meditate: to the end it range not idlely hither and thither; even as we shut up a bird in a cage, that she flye not away; or as we tye a Hawk by her leash, that so she be forced to tarry quietly upon the hand.

4. Some more cunning masters will (perchance) Counsel thee, that it is better to use onely a simple thought, or act of faith, in believing the mystery, and a brief ap-

apprehenſion altogether mental and ſpiritual thereof. Others, that we frame within our ſelves, the place and manner, or the hiſtory propoſed to meditate, and not conſidering it as if it paſſed in ſome other place without thee, or far diſtant from thee; But theſe wayes are too ſubtil and hard for young beginners; and therefore until ſuch time as Gods grace do liſt thee higher, I Counſel thee (O *Philotheus*) to keep thee in this low valley which I have ſhewed unto thee.

CHAP. V.

Of the Conſiderations and diſcourſes of our underſtanding, which is the Second part of Meditation.

1. AFter the acts of Imagination, which we have deſcribed in the former Chapters, followeth the act of our underſtanding, which we call properly *Meditation*, and is no other thing, but one, or many Conſiderations made by our reaſon, to ſtir up our affections to God, and godly things. For in this is meditation different from ſtudy, and diſcourſing, which are not undertaken to obtain vertue, or the love of God, but for other reſpects and intentions, as to become learned, to write, to diſpute, or talke intelligibly, or ſuch like matters.

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2. Having then ſhut up thy mind and thought (as I ſaid before) within the bounds and limits of the ſubject which thou wilt meditate on, either by imaginary Repreſentation, if the matter may be ſubject to the ſenſes; or by a ſimple Propoſing and conceit of it, if it be a matter above ſenſe, and wholly ſpiritual: begin to make Conſiderations and diſcourſes thereof according to the examples which thou mayſt ſee ready made in the meditations above written.

3 And if ſo be thy Soul find taſte, fruit, and light enough in any one of the conſiderations or points which thou haſt diſcourſed upon: ſtay there, without going any further to any other point: doing in this as the thrifty Bees do, which never leave the flower they once light on, ſo long as they find any honey to be ſucked out of it. But if thou find not taſte enough, according to thy deſire, in any point, having turned and wound it in thy Imagination, for to gain ſome ſweetneſs of Devotion, then paſs on fair and ſoftly to ſome other point or conſideration, and all without forcing thy thoughts too much, or making too ſpeedy haſte to run over all the points of thy Meditation. For one point well pondered, is enough for once, and the other points may ſerve thee for another time.

Chap.

CHAP. VI.

Of the Affections and Resolutions of our will, the Third part of Meditation.

1. MEditation poureth out abundance of good motions in our will, or the affective part of our Soul: such as are the love of God, and of our neighbour; the desire of Paradise, and eternal glory; zeal of the salvation of Souls, imitation of the life of our Lord, compassion, joy, fear of judgment, of Hell, of being in the disgrace of God, hatred of sin, confidence in the goodness and mercy of God, shame and confusion for our naughty life past. In these and such like affections, our spirit must burst out, and extend and stretch it self as much as is possible.

2. Now thou must not content thy self with these general affections, be they never so fervent and holy, nor stand onely upon them, but descend to special and particular resolutions for thy correction and amendment. For example, the first word that our Saviour spake upon the Cross, will doubtless stirup in thy Soul a good affection of imitation, and a desire to pardon thy enemies, and to love them for thy Saviours sake and example: but this general affection and desire is to small

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purpoſe, if thou add not to it a particular reſolution, in this manner. Well, ſince my bleſſed Redeemer ſo lovingly did pardon theſe obſtinate enenemies of his, hanging upon the Croſs, I will not hereafter be troubled or vexed when I hear my neighbour or my ſervant, or fellow N. uſe ſuch or ſuch taunting words againſt me: I will not be aggrieved at this or that deſpite or contemptuous trick, that he or ſhe doth uſe againſt me: but rather I will indeavour to ſay and do ſuch and ſuch a thing, to gain his good will, and to mollifie his anger or indignation conceived againſt me. And the like deſcent to particular purpoſes of amendment, muſt be made in all other general affections. By this means (*Philotheus*) thou ſhalt correct and amend thy defects in very ſhort time: whereas otherwiſe, by onely general effects and deſires, amendment will be made, hardly and ſlowly.

CHAP. VII.

Of the Concluſion of the Exerciſe, and ſpiritual profit to be gathered out of it.

1. LAſt of all, we muſt conclude our meditation by three Acts, which muſt be done with the greateſt humility that we can. The Firſt act is, Thankſgiving unto God for the holy affections and

and resolutions, or purposes, which he hath inspired into us: and for his goodness and mercy which we have discovered in the discourse of our meditation.

2. The Second act is an Oblation, wherein we present and offer unto God the selfsame goodness and mercy of his, which we have tasted in meditating; the death also and passion, vertues and merits of his onely Son our Redeemer; and consequently with them, all the affections and resolutions which by his holy grace we made in our exercise.

3. The Third act is a Petition, or Supplication; in which we demand of God, and earnestly conjure him (as it were) to communicate and impart unto us, the graces, vertues, and merits of his dear Son, and to bless the Affections and Resolutions which we have made in his honour, and name, to the end we may faithfully put them in execution. After these three acts, we must pray for the whole Church of God, for our Countrey, Pastours, Parents and Friends. Lastly, I have advised that thou shouldest say the Lords Prayer. *Our Father*, &c. which is the general and necessary prayer of all the faithful.

4. To all these acts I have added, that thou shouldst gather a little Nose-gay of Devotion; my meaning in this may be un-

underſtood by this example. Such as have delighted themſelves, walking in a pleaſant Garden, go not ordinarily from thence, without taking in their hands, four or five flowers to ſmell on, and keep in their hands all the day after. Even ſo, when our mind hath ſpiritually recreated it ſelf, by affective diſcourſing and meditation of ſome ſacred myſtery, we ſhould cull out one or two points which have found moſt pleaſing to our taſte, and moſt agreeable to our underſtanding, upon which we might buſie our mind, and (as it were) mentally ſmell thereon all the reſt of the day. And this muſt be done immediately in the ſelf ſame place, where we made our Meditation, walking alone a turn or two, and binding theſe points in our memory, as we would do flowers in a little Noſe-gay.

CHAP. VIII.

Some profitable Inſtructions and Adviſes for Meditation.

1. ABove all things (*Philotheus*) when thou ariſeſt from thy meditation, remember carefully the Reſolutions and Purpoſes which thou haſt deliberated, and made: endeavouring to put them in practiſe that very day. This is the chiefeſt fruit of Meditation, without which

which oftentimes, it is not onely unprofitable, but hurtful; for vertues meditated, and not practiſed, do puff up the mind, and make us over-boldly preſume that we be ſuch indeed, as we reſolved, and purpoſed to be: which doubtleſs is true, when our reſolutions be lively and ſolid: but they are not ſuch, but rather they are vain and dangerous, if they be not brought to practiſe and exerciſe. We muſt therefore uſe all means, and ſearch out all occaſions of executing our good purpoſes: ſo that, if in my meditation I reſolved, by Gods grace, to win the minds of ſuch as have offended me, by fair means, and ſweet behaviour: I muſt caſt this very day, how to meet with them, to ſalute them curteouſly; or if I can not meet with them, to ſpeak well of them, and to pray unto God for them.

2. At the end of thy exerciſe, take heed thou give not thy heart ſcope to range and wander: leſt thou ſpill the delicious balm of good thoughts, and holy deſires which thou haſt received by prayer: My meaning is, that for ſome time after, thou keep thy ſelf ſilent and quiet, and not preſently with haſtineſs, but fair and ſoftly, remove thy heart from thy prayer, to thy affairs: and in the very entrance into other buſineſs, endeavour to keep as long as is poſ-

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ſible, the feeling and taſte of thoſe good effects, which thou haſt received in Meditation. Any man that had received ſome precious liquor in a fair *Porcellan*, or *China* Platter, to carry home to his houſe, would go with it fair and ſoftly, never almoſt looking aſide, but alwayes either before him; for fear, that by ſtumbling, he ſhould marr all, or elſe upon his veſſel, to ſee that he ſpill not the liquor which he ſo much eſteemeth: Even ſo muſt thou do when thou haſt ended thy Meditation; nor diſtract thy ſelf all at once, but looking ſimply before thee: as for example; If thou chance to meet with any whom thou art bound to hear or entertain, ſo that there is no remedy but thou muſt needs accommodate thy ſelf to his converſation, yet look oftentimes alſo upon thy heart, that the precious liquor of holy prayer be not poured out, but the leaſt that may be.

3. Accuſtom thy ſelf to paſs with facility and eaſineſs, from prayer to all kind of buſineſs, which thy Vocation and Profeſſion juſtly and lawfully requireth of thee, be they never ſo different from the affections which thou receiveſt in prayer. So let the Advocate learn to paſs from prayer to pleading, the Merchant to his Traffick, the married woman to her huſwifry, and

care of her family, with that ſweetneſs and tranquillity, that their minds be never a whit troubled or vexed therewith. For ſince the one and the other, that is, Prayer and our neceſſary Occupations, are according to the will of God; we muſt learn to go from the one to the other with an humble and devout ſpirit, and follow the will and ordinance of God, both in the one and the other.

4. Many times immediately after Preparation, thy affection will be altogether fired, and inflamed, with Devotion to God: and then, *Philotheus*, thou muſt let go the bridle to thy affections, that they may run freely after the inviting of Gods Spirit, without keeping that method which I have ſet down. For although, ordinarily, Conſiderations ought to go before Affections and Reſolutions: yet nevertheleſs, when the Holy Ghoſt poureth forth devout Affections, and holy Motions, into thy Soul, without diſcourſe and conſideration, thou muſt not then ſpend time in diſcourſing the points of thy exercise; for thoſe diſcourſes ſerve for no other end, but to ſtir up good Affections, which in this caſe, the Holy Ghoſt graciouſly ſtirreth up, and therefore need no diſcourſe at all. In a word, whenſoever good affects, and devout motions offer themſelves unto thee:

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receive them presently, and make them room in thy heart, whether they come before or after all the Considerations proposed in thy exercise. Though I have placed in the above written examples of Meditation, the Affections in order after all the Considerations and points of discourse: I did it onely to distinguish more plainly and intelligibly the parts and acts to be used in Prayer: so that notwithstanding that order there set down, take this for a general Rule, never to refrain, or with-hold thy Affections, once inflamed with any devout motion, but let them have their free course. And this is to be understood, not onely of the Affections following the considerations, but also of the 2. Acts of Thanksgiving, Oblation, and Petition, which may likewise be used amiddest the Considerations, when they offer themselves fervently, although afterward, for the Conclusion of the Meditation, thou must repeat them again.

5. As for Resolutions and particular purposes drawn from these general Affections, make them alway after the Affections themselves, and about the end of thy exercise, before the conclusion of it. For if we should present unto our thoughts particular and familiar objects, in the heat of our Meditation and Affection;

they would put us in danger of cooling our Devotion, and to enter into diſtractions.

6. Amiddeſt theſe Affections and Reſolutions, it is good to uſe Colloquies, or familiar talk, as it were, ſometime with God our Lord, ſometimes with our ſelves, with our own heart, with ſinners, yea and with inſenſible creatures: as we ſee that holy *David* doth in his *Pſalms*, and other devout Saints in their Prayers and Meditations.

CHAP. IX.

Of the dryneſs of Affection, which often happeneth in Meditating.

1. IF it chance thee to find no taſte or comfort in thy Meditation: I charge thee, *Philotheus*, notwithſtanding, to be in no ſort troubled or vexed therefore; but in ſuch occaſions, ſometimes open the door to vocal Prayers, and with devout words, in the beſt manner thou canſt, complain of thy ſelf unto our Lord; confeſs thy unworthineſs, deſire him to be thy helper, and ſay unto him theſe words of *Jacob*; *I will not leave thee, Lord, until thou give me thy bleſſing*: or thoſe of the Cananean woman: *Yes indeed Lord, I am a dog, but yet dogs eat the crums that fall from their Maſters Table.* Other times take

take ſome ſpiritual book in thy hand, read it with heed and attention, until ſuch time as thy ſpirit be awakened, and re-eſtabliſhed in it ſelf again: ſtir up thy heart other times with corporal geſtures of outward Devotion, proſtrating thy ſelf upon the ground; which exteriour act is onely to be uſed, when thou art retired alone into ſome ſecret Cloſet.

2. But if after all this thou obtain no comfort, be the dryneſs and barrenneſs never ſo great, afflict not thy ſelf with it, but perſevere conſtantly in as devout a manner as thou canſt, before Almighty God. How many Courtiers be there, that go a hundred times in the year into the *Princes* Chamber, without hope of once ſpeaking to him, onely to be ſeen of him, and that he may take notice of them, that they endeavour to ſhew their duty to him: So muſt we, my dear *Philotheus*, come to the exerciſe of prayer, which is, as it were, Gods Chamber of *Preſence*, purely and meerly to do our duty, and teſtifie our fidelity. If it will pleaſe his *Divine* Majeſty to talk with us, to entertain himſelf with us by his holy Inſpirations and interiour Conſolations, it will be doubtleſs an ineſtimable honour to us, and a pleaſure above all pleaſures: but if it pleaſe him not to do us this favour, leaving us with-

out once ſpeaking unto us, no otherwiſe then if he ſaw us not, or if we were not in his preſence: we muſt not for all that go our way grumbling, or melancholy, but continue ſtill patiently, and with devout behaviour, in the preſence of his Sovereign goodneſs. And then, without fail, our perſeverance will be acceptable unto him, he will take notice of our conſtancy and diligence, ſo that another time, when we ſhall come before him, he will favour us, and paſs his time (as we may ſay) with us in heavenly conſolations, and make us ſee and taſte the beauty and deliciouſneſs of holy prayer. And although he ſhould not ſhew us this favour, let us content our ſelves, *Philotheus*: It is an over great honour for ſuch filly earthly worms as we are, to be in his ſight and preſence.

CHAP. X.

A Morning exerciſe.

BEſides this main exerciſe of mental prayer and Vocal, which thou oughteſt to perform once every day, there be five other ſorts of ſhorter prayers, which be, as it were, helps, and branches of the other principal exerciſe: amongſt which the firſt is that which we uſe to make every Morning, as a general preparation

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to all the works and actions of the day, which thou muſt make in this wiſe.

1. Give thanks and adore God profoundly from thy heart, for the favour that he hath done thee, in preſerving thee the night paſſed, from all kind of dangers: and if in that time thou have committed any *Sin*, crave pardon of him humbly for it.

2. Conſider that this preſent day enſuing is lent unto thee, that in it thou mayſt, by living well, gain the day that is to come, of Eternity in Heaven: and make a ſtedfaſt purpoſe to employ every part of this day to this intention.

3. Forecaſt with thy ſelf, what Affairs, what Occupations, and what occaſions, thou ſhalt encounter withall this day, to ſerve God, and what Temptations may befall thee to offend him, either by anger, or by vanity and lightneſs, or by any other kind of diſorder: and prepare thy ſelf with a holy reſolution, to employ diligently thoſe means and occaſions, which ſhall occurr to ſerve GOD, and profit in devotion; as alſo on the other ſide, diſpoſe and arm thy ſelf carefully, to eſchew, reſiſt, & vanquiſh, that which may preſent it ſelf againſt thy ſalvation, and againſt Gods honour and glorie. Now it is not enough to make this reſolution, thou

muſt withall prepare the particular means to put thy purpoſe in execution: for example; if I foreſee that I am to treat of ſome buſineſſe with one that is ſubject, and prompt to choller, I will not onely reſolue my ſelfe to offend him in no wiſe, or fall at variance with him, but I will likewiſe prepare curteous words to preuent him ſweetly withall; or the aſſiſtance and company of ſome perſon that may ſtay and temper his condition. If I foreſee that I mean to viſit ſome ſick bodie, I will diſpoſe of the hour, the aſſiſtance, and the comfort, which I am to go to him; and ſo forth of all other occaſions.

4 This done, humble thy ſelfe reverently before God, acknowledging, that of thy ſelf thou canſt do no one thing of thoſe which thou haſt deliberated, be it to avoid evil, or to do good. And therefore (as if thou heldeſt thy heart in the hand) offer it with all thy good deſignments unto the Divine Majeſty, intreating him to take it into his protection, and to ſtrengthen it, and to bleſs thee with good ſucceſs in his ſervice, uſing theſe or the like interiour words: O my Lord and God, behold here, I offer into thy hands, this my poor miſerable heart, that through thy goodneſs, hath conceived many pious affe-

affections. But alas, it is of it ſelf too caitiff and feeble, to execute the good which it deſireth, unleſs thou impart unto it thy heavenly bleſſing: which for this end I humbly crave of thee, O Father of goodneſs, by the merit of the paſſion of thy Son, unto whoſe honour I conſecrate this day following, and all the reſidue of my life.

6. All theſe Spiritual acts and affections muſt be done briefly, and feelingly, before thou ſtep out of thy Chamber, if it be poſſible: that by this holy prevention, all that thou art to do the whole day following, may be bedewed and watered with the bleſſing of God. And I pray thee, my *Philotheus*, never omit this exercise.

CHAP. XI.

An exerciſe for Evening, and of the examination of our Conſciences before bed-time.

1. AS before thy corporal dinner in the Morning, thou muſt make a ſpiritual dinner for thy Soul by Meditation: So likewiſe before thou give thy body his ſupper, provide a little ſupper, or at leaſt-wiſe a ſpiritual Collation for thy Soul. Gain then ſo much time from other affairs, a little before ſupper time,

as may ſuffice to proſtrate thy ſelf before God and to recollect thy ſpirit, before Chriſt crucified (whom thou mayeſt repreſent unto thy ſelf, by a ſimple conſideration, and an inward view of thy mind) kindle again the fire of thy morning-Meditation, by lively aſpirations, humiliations, and loving Ejaculations upon this beautiful Lord and Saviour of thy ſoul: Or elſe, by repeating the points of thy Meditation, in which thou feeleſt moſt ſavour, or by ſtirring up thy *Devotion* by ſome new ſpiritual object, according to that which thou beſt likeſt.

2. Touching the examination of our Conſcience, which muſt alway be done immediately before we go to bed: every one knoweth how it is to be performed.

1. We give thanks to God, for having preſerved us the day paſt.

2. We examine carefully how we have behaved our ſelves in every hour of the day: and to do this more eaſily, we muſt conſider where, with whom, in what, and how long, we have been employed.

3. If we find by our examination, that we have done any good, we muſt give God thanks therefore, by whoſe grace we did it: and contrariwiſe, if we find our ſelves guilty of any evil, in thoughts, words, or deeds, we muſt ask pardon of his infinite mercy

mercy, with a true resolution and purpose, to amend it carefully.

4. After this, we commend unto his Divine providence our Soul and Body, the holy Church, our parents, friends, and family: And, so with the blessing of God, we go to take our corporal rest, which he hath ordained for us.

This exercise must never be forgotten, no more than the other morning-exercise before mentioned: for by that of the Morning, thou openest the windowes of thy Soul to the Sun of Justice: and by this of the Evening, thou shuttest them warily, against infernal darkness.

CHAP. XII.

Of the spiritual retyring of the Soul.

IT is in this place (my dear *Philotheus*) that I most affectuously desire thee to follow my counsel: for in this article consisteth one of the most assured means of thy spiritual advancement.

1. As often as thou canst in the day time, recal thy Soul home to her withdrawing chamber, there to appear in the presence of God, by one of those four means which we set down in the 2. chap. of this 2. Part: and consider what God doth, and what thou dost: and thou shalt find

find his eyes turned to thee wards, and perpetually faſtned upon thee, by an incomparable love. O my God (mayeſt thou ſay) wherefore do not I look always upon thee, as thou alwayes lookeſt upon me? Wherefore thinkeſt thou ſo much upon me, O my Lord? And wherefore think I ſo little upon thee? Where be we? Whither wander we, O my Soul? Our proper place is God himſelf; and whither do we ſtraggle, and run abroad?

2. As birds have their neſts upon Trees to retire themſelves unto, when they ſtand in need; and Deer have buſhes and thickets, to hide and ſhrowd themſelves, and to take the coolneſs and ſhadow in the ſummer heat: even ſo, my *Philotheus*, ſhould our hearts chooſe out every day ſome place, either upon the mount of *Calvary*, or in the wounds of our Redeemer, or in ſome other place near him, there to make our ſpiritual retreat at every occaſion; there to recreate and refreſh our ſelves amidſt the turmoil of exteriour affairs; there to be as in a fortreſs, to defend our ſelves againſt the purſuit of ghoſtly temptations. Bleſſed is that Soul that can unfeignedly ſay to God, *Thou art my houſe of refuge, my ſecure rampire, my covert againſt rain and tempeſts, and my ſhadow and ſhelter againſt heat.*

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3. Remember then (*Philotheus*) to make every day ſundry retreats and retyrings into the ſolitary cloſet of thine heart, whiles thou art outwardly buſied in temporal affairs and converſations; for this mental or ſpiritual ſolitarineſs, cannot be hindred by the company of ſuch as are about thee, for they are not about thy heart, but about thy body; thy heart for all their preſence, remaineth alone by it ſelf in the preſence of God This is the retreat that King *David* made oftentimes amidſt ſo many occupations, as the cares of a Kingdom bringeth with it. So he ſignifieth in a thouſand places of his Pſalms; *O Lord, for me, I am alwayes with thee: I behold God alwayes before me: I have lifted up mine eyes to thee, O my God that dwelleſt in Heaven: mine eyes be alwayes toward God.* And again, it is certain this inward retreat is not ſo hard to make many times a day, ſince our converſations ordinarily are not important, but one may ſometimes break them off, and with-draw his heart to retire it into this ſpiritual ſolitude.

5. Accuſtom thy ſelf then to with-draw thy ſelf often into thy ſelf, where, ſequeſtred from all men, thou mayeſt, heart to heart, deal in thy Soul with Almighty God, and ſay with *David*; *I have been made like the Pelican in the wilderneſs, like*

like the night-Raven or Screech-owl within the house: I have watched, and been like the solitary sparrow in the roof of the house. Which words (besides their literal sense which telleth us, that this great King took some hours from other affairs, to spend in the solitary contemplation of spiritual things) do moreover shew us in their mystical sense, three excellent retreats, and as it were 3. devout eremitages, wherein we may exercise our solitarines; imitating our Lord and Saviour, who upon the Mount of *Calvary*, was like a Pelican in the desart, that quickneth her dead chickens with her own bloud: In his Nativity in the forsaken stable, he was like the Screech owl in a ruinous house, weeping and bewailing our sins and offences. And at the day of his Ascension, he was like to the Sparrow, retyring himself, and flying up to Heaven, which is (as it were) the roof of the world. And in all these three places, may we make our spiritual retreat, even amidst the labours and turmoils of our exteriour occupations.

6. Noble *Elzear* Count of *Arian*, in *Provence*, having been long absent from his devout and chast *Dauphina*: she sent expressly a Messenger unto him, to know of his health: and the blessed Count made but

but this anſwer; I am very well (my dear Wife:) but if thou deſireſt to ſee me, ſeek me in the wide wound of my bleſſed Saviour Chriſts ſide, for there I dwell, and there thou ſhalt find me, otherwiſe thou ſhalt ſearch for me but in vain. This was a right Chriſtian Spirit indeed.

CHAP. XIII.

Of Aſpirations, Ejaculatory prayers, and good thoughts.

1. WE retire our ſelves into God, becauſe we aſpire unto him: and we aſpire unto him, to retire us into him, ſo that the aſpiring of the Soul unto God, and the ſpiritual retreat, do mutually entertain one another, and both of them proceed and iſſue from holy thoughts.

2. Aſpire then very often from the bottom of thy heart unto God (O my *Philotheus*) through brief and ſhort, yet burning and inflamed, deſires, darted from thy Soul: admire his beauty; call upon him for his aſſiſtance; caſt thy ſelf in ſpirit at the foot of the croſs; adore his goodneſs; queſtion with him often about thy Salvation; give thy Soul unto him a thouſand times a day; faſten the inward view of thy Soul upon his ineſtimable ſweetneſs; ſtretch forth thy hand unto him

him, as a little child doth to his father, that he may conduct thee; place him in thy bosom like a sweet-smelling posie; plant him in thy Soul, like an encouraging standard: finally, make a thousand sorts and diversities of motions in thy heart, to enkindle the love of God within thee, and to engender in thy Soul a passionate and tender affection of this Divine Spouse. Thus are ejaculatory prayers made, which the great St. *Austen* so carefully counselled the devout Lady *Proba* to use. O *Philotheus*, our spirit once giving it self intirely to the Company, haunt, and familiarity, of his God, must needs be all perfumed, with the odoriferous ayr of his perfections.

3. This exercise is nothing hard or uneasie: it may be interlaced with all our occupations, without any hindrance of them at all: for whether we retire our selves spiritually, or whether we use onely these fervent desires and darts of devout love, we do no other thing, but make certain short digressions, which cannot hinder, but rather help forward, the prosecuting and performance of the affairs which we were about. The weary Pilgrim that taketh a little Wine to comfort his heart, and refresh his mouth, although he make some little stay in drinking, breaketh not off his journey for all that stay, but gaineth

eth more force to end it the more ſpeedily, he onely reſting, to travel afterwards ſo much the better:

4. Many Authors have gathered together abundantly, ſtore of aſpirations, which out of all doubt are very profitable; but in my judgment, it is better, in this caſe, not to bind thy ſelf to any form of words, but onely pronounce either in heart, or by mouth, thoſe words that fervent and holy love ſhall, upon the occaſion ſuggeſt unto thee; for true love will furniſh thee with as many as thou canſt deſire. True it is, that there are certain words, which have a particular force and efficacy to content and ſatisfie the heart in this behalf: ſuch are the ſighs, paſſionate complaints, and loving exclamations, that are ſowen ſo thick in the Pſalms of *David*; the often invocation of the ſweet and the delightful name of Jeſus, the loveing paſſiges which be expreſſed in the *Canticle* of *Canticles*, and ſpiritual Songs, do alſo ſerve for this end and purpoſe, when they be ſung with attention.

5. To conclude, as they that be enamoured with humane and natural love, have almoſt alway their thoughts fixed upon the perſon beloved, their heart full of affection towards her, their mouth flowing with her praiſes, when their beloved is abſent

ſent they looſe no occaſion to teſtifie their paſſions, by kind Letters, and not a Tree do they meet withall, but in the Bark of it they engrave the name of their Darling: even ſo, ſuch as do love God fervently, can never ceaſe thinking upon him, they draw their breath onely for him: they ſigh and ſorrow for their abſence from him, all their talk is of him, and, if it were poſſible, they would grave the ſacred name of our Lord Jeſus upon the breaſt of all the men in the World.

6. And certainly all Creatures do invite them to this, and not one but, in its kind, declareth unto them the praiſes of their beloved: and, as *St. Auguſtine* ſaith, All things in this World ſpeak unto us with a kind of language, which though dumb, in that it is not expreſſed in words, yet, intelligibly enough, in regard of their love: for all things provoke us, and give us occaſion of good and godly thoughts, from whence afterward do ariſe many motions and aſpirations of our Soul to God. Behold a noble example hereof: St. *Gregory*, Biſhop of *Nazianzen*, (as himſelf relateth) walking upon the Sea ſhore, and conſidering how the waves, floting on the ſand, left behind them many little cockle-ſhels, perewinckles, ſtalks of hearbs, little oyſters, and much other ſuch kind

kind of ſtuff which the Sea caſt up, and ſpit as it were, upon the ſhore; and then returning with other waves, ſwept them away, and ſwallowed them up again, while in the mean time the rocks round about him remain immoveable, though the billows never ſo rudely beat upon them: out of this ſight and conſideration (I ſay) *St Gregory* deduced this godly cogitation; that feeble and weak minded men, like cockle ſhells, and ſtalks of ruſhes, ſuffer themſelves to be toſſed up and down, and carried ſometime by affliction, ſometime by conſolation, living alwayes at the mercy of the unconſtant waves of Chance and Fortune, but that great and well grounded courages, perſevered ſtable, and unmoved againſt all kind of ſtorms and tempeſts: and then preſently out of this thought, he drew and derived thoſe aſpirations and affections of holy *David*: *Save me O Lord, for the waters have pierced even to my very Soul. O Lord deliver me from the depth of theſe waters. I am plunged in the depth of the Sea, and the Tempeſt hath overwhelmed me.* For at that time this glorious Saint was in great trouble, by the wicked Uſurpation which *Maximus* intended over his Biſhoprick. St *Fulgentius* Biſhop of *Ruſpa*, being preſent at a general Aſſembly of the

the Nobility of *Rome*, to whom *Theodoricus* King of the *Gothes* made an Oration, and marking the ſplendor of ſo many worthy Lords, gathered together, and ranked each one according to their Eſtate and quality: O God (ſaid he) how beautiful and Gorgeous is the Heavenly *Hieruſalem* above, ſeeing that the earthly *Rome* here below is ſo glorious in her Pomp and Majeſty? And if in this tranſitory World the lovers of vanity be permitted to ſhine in ſuch proſperity: what glory, what felicity is reſerved and laid up in the World to come for the true lovers of virtue and verity? St. *Anſelme* Archbiſhop of *Canterbury*, whoſe birth hath highly honoured theſe Mountains of ours, was admirable in the practiſe of theſe good thoughts. A Leveret, ſtarted, and ſore preſſed by hounds, as this holy Prelate went on a journy, ran under his Horſe, as to the beſt place of refuge that the imminent danger of death ſuggeſted; and the hounds barking round about, durſt not preſume to violate the Sanctuary to which their prey had taken recourſe: a ſight truly very extraordinary, whereat when all the train laughed, great St *Anſelm* weeping and ſighing, ſaid; Ah, ſaid he, you laugh at the matter, but the poor beaſt laugheth not; the enemies of

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the Soul (combated and ill handled on all ſides by multitudes of Temptations and Sins) do expect and beſiege her at the narrow paſſage of death: and ſhe, wholly affrighted, ſeeketh ſuccour and refuge on every ſide, the which if ſhe find not, then do her ghoſtly enemies laugh and mock at her; which when the good Biſhop had ſaid, he went on ſighing forward in his journey. St. *Baſil* the great ſaith, That the Roſe among the Thorns and Bryars, ſeemeth to make this exhortation to men; *Whatſoever is moſt pleaſant in this World, O mortal men, is mingled with ſorrow: nothing is pure & unmixt: griefs are companions of mirth, and widowhood of marriage, and care of education is joyned with fertility and abundance of children, ſhame follows glory, expences wait upon honours, diſguſt is the ſauce of delicate diſhes, and ſickneſs joyned with health. A fair flower is the roſe* (ſaith this holy man) *but yet it filleth me with ſadneſs, putting me in mind of my ſin, for which the earth hath been condemned to bring forth Thorns and Bryars.* A devout Soul beholding the ſky and the ſtars in a fair moonſhine night, repreſented in a clear fountain, O my God, (ſaid ſhe) theſe ſelf-ſame ſtars ſhall one day be under my feet, when thou ſhalt vouchſafe to

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lodg me in thy holy Tabernacle; and as the ſtars of Heaven are repreſented in this fountain upon earth: Even ſo all men of this earth are lively repreſented in Heaven in the living well of the divine charity. Another Soul ſeeing a river ſwiftly flowing, cryed out in this manner: My Soul ſhall never take reſt, untill ſhe be ſwallowed up in the boundleſs Sea of Deity, from whence ſhe had her beginning. Another conſidering and viewing attentively a pleaſant brook, upon the bank whereof ſhe kneeled to pour forth her prayers, was rapt into an exceding extaſie, repeating oft-times to her ſelf theſe words: Thus ſweetly and pleaſantly floweth the grace of my God unto our hearts, as this little river danceth down his Channel. Another looking upon the fruit Trees of an Orchard, which were all bedecked with their timely bloſſoms, ſighed and ſaid, Ay me wretch that I am, wherefore am I alone without bloſſom or bud in the Orchard of holy Church? Another ſeeing little Chickens gathered together under their Mothers wings, that ſate lovingly couring over them: O Lord (ſaid he) preſerve us under the wings of thy Divine providence. Another looking upon the *Heliotropium*, that openeth and ſhutteth his leaves with the riſing and ſet-

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ring of the Sun: when ſhall the time be (ſaid he) O my God, that my Soul in this manner ſhall wholly follow the invitement of thy goodneſs, and attraction of thy holy ſpirit? Another ſeeing the flowers which we call *Panſies*, fair to the eye, but without any ſweet odour: Ah (ſaid he) ſuch are my thoughts, ſuch are my deeds, fair in conceit and ſhew, but in effect fruitleſs and unprofitable.

7. See (my *Philotheus*) how eaſily and readily a man may draw good thoughts and holy inſpirations from all things, great and ſmall, that are preſented to our ſenſes and underſtanding in the variety of this mortal life. Moſt unhappy be they which do turn aſide the Creatures from their Creator, to change and apply them to ſin. And happy are they that turn all the Creatures to the glory of their Creator, and do employ their fading vanity to the honour of the everlaſting verity. My cuſtom (ſaith St. *Gregory Nazianzen*) hath been alwayes to accommodate and apply all things to my ſpiritual profit. Read the Epitaph or funeral Sermon which St. *Hierom* hath made in honour of holy St *Paula*, for it is worthy the reading, to ſee how it is all mixed with ſacred affects, aſpirations, and devout conceits, which that bleſſed Matron was wont to draw from all

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occasions and occurences whatsoever.

Well then, in this exercise of spiritual retyring and ejaculatory prayers fervently darted from an enflamed desire, consisteth the great work of *Devotion*; and this exercise may supply the want of all other prayers: but the want of it cannot almost be repaired by any other exercise: without it we cannot well lead a contemplative life, and but badly perform the active life: without it repose is but idleness, and labour is but drudgery: therefore I charge and conjure thee of all love, to embrace this exercise from thy heart, and never to omit it, or leave it off.

CHAP. XIV.

Of the Blessed Sacrament.

1. HItherto I have not spoken any thing of the Sun of Spiritual Exercises, I mean the Blessed Sacrament of the Lords Supper, the center of Christian Religion, the heart of *Devotion*, and soul of Piety; an unspeakable mystery comprehending in it the bottomless depth of Gods Charity, and by which God uniting himself really to us, liberally communicates his Graces and Favours.

2. Prayer made in union of this Divine Sacrament hath an unspeakable force, so that the Soul by it aboundeth with Heavenly

ly favours as leaning on her well-beloved, who filleth her so full of odors, and spiritual sweetness, that she resembleth a pillar of smoak proceeding from aromatical wood, myrrh, incense, and all the powders of sweetest perfumes, as it is said in the *Canticles*.

3. Use then all diligence to assist frequently at this Blessed Sacrament, that thou mayst joyntly with the Minister commemorate the Sacrifice of thy Redeemer unto God his Father for thy self, and for all the Church. The Angels of Heaven (as St. *John Chrysostom* saith) are alwayes present in great numbers to honour this mystery; and we being present with the same intention, cannot but receive many favourable influences by such a Society. The Choristers of the Triumphant and militant Church unite themselves to our Lord in this Divine action, that with him, in him, and by him, they may ravish the heart of God the Father, and make us owners of his mercy. O what felicity enjoyeth that soul which doth contribute her devout affections for so pretious and desirable goodness.

4. If upon some urgent necessity thou be forced to be absent from the Blessed Sacrament, at least send thy heart thither to assist there with a spiritual presence. At

ſometime then of the Morning go in ſpirit (if thou canſt not otherwiſe) to the Church, and there unite thy intention with that of all faithful Chriſtians; and uſe the ſame interiour actions in the place where thou art which thou wouldeſt uſe if thou wert really preſent at the Office of the Holy Communion. What particular Meditations and demeanor are ſuitable to this Office, whether really or ſpiritually performed may be underſtood from other Books of this ſubject, as the *Whole Duty of Man*, &c.

5. The General Duty in ſhort is, to give thanks to his Divine Majeſty for his Incarnation, Life, Death and *Paſſion*, and for the Love which he witneſſeth to us in this Holy *Sacrament*: beſeeching him, upon this occaſion, to be ever merciful to thee, to thy parents and friends, and to the whole Church; and humbling thy ſelf from the bottom of thy heart, to receive with Devotion the Heavenly bleſſing which our Lord giveth to thee by the means of his Officer.

CHAP. XV.

Of other publick and common exerciſes.

1. BEſides all theſe exerciſes (*Philotheus*) on Holy-dayes, and *Sun*dayes thou muſt be preſent at the Ec-

Eccleſiaſtical office of the Morning prayer, and Even-ſong, ſo far forth as thy ſtate and opportunity will permit. For theſe dayes be dedicated unto God peculiarly, therefore in them thou muſt perform many more acts of his honour and worſhip than upon other dayes. So doing thou ſhalt feel a thouſand diverſities of pleaſures in thy *Devotion*, as *St. Auſten* did, who confeſſeth of himſelf, that when he was preſent at the Church-ſervice in the beginning of his Converſion, his heart did melt in ſweet content, and his eyes overflowed with tears of *Devotion* And (to ſay the verity once for all) there is ever more comfort to be gained at the publick ſervice of the Church, than in our other particular actions. God having ſo ordained, that the Community be preferred before all kind of particularity, who alſo is much more glorified by the union and contribution which we make with our brethren and neighbours in good works and devout exerciſes.

2. The like do I ſay of all other kind of publick prayers, and acts of Religion: which (as much as is poſſible) we ſhould honour and grace with our example, for the edification of our neighbour, and our own ſoul, and for the common intention both of the Church and all the faithful.

CHAP. XVI.

How we ought to hear and read Gods holy word.

1. BEar alwayes an especial Devotion to the word of God, whether thou hear it in a familiar discourse, among thy spiritual friends, or at a publick Sermon in the Church: hear it alway with attention and reverence, and make thy profit and commodity of it, to thy uttermost power: suffer it not to fall upon the ground, but receive it thankfully into thy heart, as a soveraign balm; imitating in this the blessed Virgin, who kept carefully in the Treasure-house of her heart, all the words which she heard spoken in praise of her Son. Remember that our Lord esteemeth of the words which we speak to him in our prayers, according as we esteem of those which he speaketh unto us in holy Sermons.

2. Have still lying by thee some good Book of Devotion, as St. *Augustines* Confessions, St. *Hieroms* Epistles, and such like. Read every day a little in some one of them, with great Devotion, as if it were a letter missive which some Saint in Heaven had sent unto thee, to shew thee the way thither, and to encourage thee in thy journey.

3. Read

3. Read also the lives of holy men, in which, as in a mirrour, thou mayest see the portraicture of Christian perfection: and accommodate all their actions to thy own profit, according to thy vocation. For although very many actions of holy men be not absolutely imitable by such as live in the World; yet all of them may be in some degree followed, either near or far off.

CHAP. XVII.

How to receive Inspirations.

1. WE call Inspirations all those inward allurements, motions, reproaches, remorses, lights and knowledges, which God worketh in us, preventing our heart with his blessing, through his fatherly care and love of us, to the end he might awake us to vertue to heavenly love, to good resolutions, and in a word, to all those things which lead and direct us to our everlasting good. These Inspirations, in the Scripture, the Bride-groom calleth knocking at the gate, and speaking to the heart of his Spouse, to awake her when she sleepeth; to cry and call her when she absenteth her self; to invite her to his hony, and to gather Apples in his Orchard, and flowers in his Garden; to sing, and cause to sound

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her ſweet voice to delight his ears.

2. I need a compariſon to declare my meaning. Three things are required to the matching, or ſtriking up of a marriage, on the maidens behalf that muſt be married. Firſt, the party is propounded unto her: Secondly, ſhe likes of the propoſition: Thirdly, ſhe giveth her conſent. So likewiſe God intending to work in us, by us, and with us, ſome act of Charity, Firſt of all he propoſeth it unto us by Inſpiration; Secondly, we accept it with Delight; and Thirdly, we give our full Conſent unto it. For as to deſcend unto ſin, there are three ſteps or degrees, Temptation, Delight, and Conſent: ſo there are three other ſtairs to aſcend unto grace and vertue; Inſpiration, which is oppoſite to Temptation; the Delight felt in the Inſpiration, contrary to the delight taken in dallying with the Temptation; and Conſent to the Inſpiration, contrary to the Conſent given to the Temptation.

3. For though the Inſpiration ſhould endure all our life long, yet ſhould we not be acceptable unto God, if we took no delight nor contentment in it; nay, contrariwiſe, his divine Majeſty would be highly offended with us, as he was with the Iſraelites, with whom he had been labouring forty years (as he ſaith himſelf)

and

and ſoliciting their converſion, in all which time they would not give ear unto him: whereupon he ſware againſt them in his wrath, that they ſhould never enter into his reſt. So likewiſe, the Gentleman that had long time ſerved his Miſtreſs, ſhould be much diſobliged, if after all this, ſhe would in no caſe harken to the marriage which he deſired.

4. The pleaſure which one taketh in inſpirations, is a great advancement to the glory of God, and by it one beginneth already to pleaſe his divine Majeſty. For although this delight be not as yet a perfect and reſolute conſent, yet is it an aſſured diſpoſition thereto. And if it be accounted a good ſign to take pleaſure in hearing the word of God preached, which is (as it were) an exterior inſpiration: it is alſo no doubt an acceptable thing, in the ſight of God, to feel a delight in his internal Inſpiration. Such was that pleaſure whereof the Spouſe ſpeaketh, when ſhe ſaith: *My ſoul was melted with pleaſure ſo ſoon as my beloved ſpake.* And ſo the Gentleman is highly content with his miſtreſs whom he ſerveth, and taketh it for a great favour when he ſeeth that ſhe takes delight in his ſervice.

5. But to conclude, the conſent is that which bringeth the vertuous act to its full

perfection: for if after the inspirations of God received, and delight taken in the inspiration, we refuse notwithstanding to give our consent unto God, we are extreamly ungrateful, and offend excessively his divine Majesty: for in so doing, manifestly there appears a more disdainful contempt in our refusal. So happened it to the *Spouse* in the Canticles: for though the delicate voice of her beloved had touched her with hearts ease, and holy delight: yet she would not open him the door, but excused her self with a frivolous reason, whereat her Love, justly displeased, went his way, and left her alone. So the Gentleman after long suit to his Mistress, and service accepted, if he should notwithstanding be shaken off and despised, should have much more occasion of discontent than if his service had not at all been accepted, or favoured.

6. Resolve then (my *Philotheus*) to accept with all thy heart the inspirations which it shall please God to send thee, and when they arrive at the door of thy heart, admit them as Embassadours from the King of Heaven, who desireth to make a contract of marriage with thee: make much of their Embassage, ponder well the love of him that vouchsafeth to inspire thee, and esteem of the inspiration as a

message

meſſage from ſo great a King as God himſelf. Conſent to the motion which he inſpireth and propoundeth, but with a perfect, conſtant, and reſolute conſent, that admitteth no wavering, or doubting. For ſo God Almighty, whom thou canſt not oblige with all thy forces, will notwithſtanding lovingly hold himſelf obliged unto thee for thy affection.

7. Before thou give plenary conſent to thoſe inſpirations, which propound unto thee important matters, or extraordinary motions, leaſt thou be deceived, ask counſel of thy Guide, and ſpiritual maſter, that he may warily examine whether the inſpiration be true or falſe: for oftentimes the enemy perceiving a ſoul prompt and willing to conſent to good inſpirations, propoſeth traiterouſly of his part, as if they came from God, falſe Inſpirations to deceive her: but he can never compaſs his drift, ſo long as ſhe with humility obeyeth her conductor.

8. Thy conſent being given, thou muſt procure with all good endeavour the effect for which thou gaveſt conſent, and go about diligently to put the inſpiration in execution, which is the hight and perfection of true vertue: for to have conſented in heart, and not to attain to the effect and fruit thereof, would be even as

if one ſhould plant a vine, and not deſire that it ſhould fructifie. To all this the Morning Exerciſe, and Spiritual Retreat which I have deſcribed, do ſerve exceedingly: for by thoſe means, as by ordinary fore-caſts, and preventions, we prepare our ſelves not onely in general, but in particular alſo, to execute all the good we can.

CHAP. XVIII.

Of the Confeſſion of our ſins to God.

1. OUr *Saviour* hath left in his Church Confeſſion, or Repentance, that in it we may waſh our ſelves from all our ſins, whenſoever we are defiled with them. Suffer not thy heart (my *Philotheus*) any long time to continue ſoiled with the ordure of ſin, ſince thou haſt ſo eaſie remedy to cleanſe thee withall.

2. The Lyonneſs having lain with the Leopard, goeth preſently to ſome brook to waſh away the ſtink which that diſloyal fact of hers leaves in her body, leaſt her Lyon finding it by the ſmell, ſhould be offended therewith. The ſoul which hath conſented to ſin, ſhould feel a horrour and abhomination of her ſelf, and procure to waſh away that filth as ſoon as may be for reverence and reſpect of the eyes of Gods divine Majeſty which behold her. And what

what ſhould make us to dye this ghoſtly death, having ſo ſovereign a remedy to revive us?

3. Confeſs thy ſins humbly and devoutly: for by Confeſſion thou doeſt not onely receive Abſolution of thy ſins, which thou mayeſt then confeſs, but alſo joyntly great force and vigor to avoid them hereafter, and a clear light and knowledg to judg and diſcern them, and abundance of heavenly grace to repair all the damage which thou haſt incurred by them. By Confeſſion thou practiceſt the noble vertues of humility, obedience, ſimplicity, and charity. In a word, in this onely act of Confeſſion, thou exerciſeſt more vertues then in any other whatſoever.

4. Procure alway to bring with thee to Confeſſion, a true ſorrow, and abhomination of the ſins which thou wilt confeſs, be they never ſo little: and a firm ſettled Reſolution to amend them hereafter. Many of cuſtom confeſs their ſmall ſins in a kind of bravery, nor purpoſing at all to amend them, continuing therefore all their life charged with the burden of them, and looſe by that means infinite benefits and graces of the ſpirit. If then thou confeſs to have lyed in a matter of ſmall importance, without harming any man, to have ſpoken ſome inordinate or idle word, or

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to have played over-much: repent thy ſelf heartily for theſe ſins, and purpoſe in very deed to amend. For it is a great abuſe to confeſs any kind of ſin, be it great, or be it ſmall, without any will or deſire to be purged and cleanſed from it, ſince Confeſſion was inſtituted for no other end, but to purifie us from ſin.

5. Make not thoſe accuſations which many do of cuſtom: I have not loved God ſo well as I ought: I have not prayed with ſo great Devotion as I ſhould: I have not made much of my neighbour, as I ought to have done: I have not received the Sacrament with ſo great reverence as I ought, and ſuch like, and nothing elſe: (for all the men upon earth may ſay the ſame in their Confeſſion) But conſider alſo what particular ſubject or cauſe thou haſt to accuſe thy ſelf in that general manner; and when thou haſt diſcovered it, then accuſe thy ſelf of that default ſimply and plainly. For example: When thou accuſeſt thy ſelf not to have cheriſhed thy neighbour as thou oughteſt to have done, peradventure, becauſe having ſeen ſome poor body in great neceſſity, whom thou mightſt eaſily have ſuccoured and comforted, thou diddeſt neglect that good occaſion of doing that work of mercy. Well then, in this caſe accuſe thy

ſelf

ſelf thus in particular, having ſeen a poor man in neceſſity, I did not aſſiſt him, as I could well have done, through my meer negligence, or hardneſs of heart, or contempt, or ill will born to the party; or according as thou knoweſt the occaſion of the default. So likewiſe accuſe not thy ſelf onely, that thou haſt not prayed unto God with ſuch Devotion as thou oughteſt; but if thou haſt admitted any voluntary diſtractions, or neglected to take convenient place, due time, and leaſure requiſite for attention in prayer, accuſe thy ſelf with all plainneſs and ſimplicity of that particular cauſe of thy default, not alledging thoſe general terms which make the confeſſion neither hot nor cold.

6. Think it not enough to confeſs thy ſmaller ſins, but accuſe thy ſelf alſo of the motive which induced thee to commit them. For example: Be not content to ſay, thou haſt lyed without endamaging any perſon; but declare whether it was for vain-glory, to praiſe, or to excuſe thy ſelf: or for vain mirth, or for wilful ſtubborneſs. If thou have ſinned in gaming, expreſs whether it were for greedineſs of lucre, or for converſation and company ſake, and ſo forth of other ſins. Declare to God likewiſe how long thou haſt perſevered in the ſin which thou con-

confeſſeſt; for continuance of time is a circumſtance notable increaſing and aggravating the guilt of the ſin; becauſe there is great difference betwixt a light vanity, or foolery, that preſently is given over, and laid aſide, or which ſlippeth into our ſpirit for ſome quarter of an hour: and one, wherein our heart hath continued for two or three dayes. We muſt then confeſs the particular fact, the motive, and the continuance, of our ſins.

7. Spare not to ſay plainly, to declare purely, the quality of thy offence; as the cauſe, ſubject, or occaſion which thou haſt taken to be angry, or to ſupport and maintain one in his fault. For example: A certain perſonage to whom I bear no liking at all, by chance ſpeaketh to me ſome merry word in jeſt, and I conſtrue it in the worſt part, riſing into choler for it: whereas if an other man that had been more agreeable and acceptable unto me, had ſpoken a ſhrewder word, I ſhould have taken it in good part. In ſuch a caſe I will not omit to ſay: I have uſed cholerick and angry ſpeeches againſt a certain perſon, taking in ill part at his hands ſome words which he ſpake unto me, not ſo much for the quality of the words in themſelves, as for the little good will or liking I had to the party that ſpake them. And

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if it were moreover needful to expreſs the very angry terms uſed againſt that party, to declare thy ſelf the better, I think it were good to expreſs them: for accuſing thy ſelf ſo plainly and clearly, thou doeſt not onely diſcover the fault committed, but with all the naughty inclinations, cuſtoms, habits, and other roots of ſin, by which means the ſtate of thy Conſcience and the ſuitable remedies will be beſt underſtood.

8. Take diligent heed of many covert ſins, which reign ſo ſecrerly and inſenſibly in our Conſciences, that we ſcarcely perceive or diſcover them: And that thou mayeſt find them out, and know them when thou meeteſt with them, read attentively the 27. 28, 29, 32. and 36 Chapters of the Third Part, and the 8. Chapter of the Fourth Part.

CHAP. XIX.

Of frequenting the holy Communion.

1. IT is ſaid that *Mithridates*, King of *Pontus* having invented the Mithridate, ſo ſtrengthened his body by the means of the ſame, that endeavouring afterward to poyſon himſelf, ſo to avoid the ſervitude of the Romans, he could not poſſibly do it. Our bleſſed Saviour hath inſtituted the venerable Sacrament of the Euchariſt,

Euchariſt, which containeth verily, though ſpiritually, his Fleſh and his Bloud, to the end that he that eateth it worthily ſhould live eternally. Whoſoever then ſhall uſe it often with ſincere Devotion, ſo confirmeth his health, and ſecureth the life of his ſoul, that it is almoſt impoſſible he ſhould be empoyſoned with any kind of naughty affection. One cannot be nouriſhed with this fleſh of life, and yet live in affections of death. Man, dwelling in the terreſtrial paradiſe, might have avoided corporal *Death*, through the vertue of the Tree of life which God had planted there: ſo good Chriſtians in the Church of God may avoid ſpiritual *Death*, through the efficacy of this *Sacrament* of life. If the tendereſt fruits that be, and moſt ſubject to corruption, as Cherries, Strawberries and Apricocks, be preſerved eaſily all the year long, being confitted in Sugar, or Honey: it is no wonder that our hearts, though never ſo frail and feeble, be preſerved from the corruption of ſin, when they be candied and ſugred with the incorruptible fleſh and bloud of the Son of God. O *Philotheus*, thoſe Chriſtians that muſt be damned for their naughtineſs, will be without reply, when the juſt Judg ſhall make them ſee the wrong that they did themſelves, to incurr ſpiritual death:

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seeing it was so easie a thing for them to maintain themselves in life and health, by the Sacramental manducation, or eating of his body, which he had left unto them for that end. Miserable wretches (will he say) why would ye needs dye, having the fruit and food of life at your command.

2. *To receive the Communion of the* Eucharist *every day, neither do I commend nor discommend: but to communicate every Sunday I would wish it, and would exhort every one so to do, if his soul be without any affection to sin.* These be the very words of St. *Augustine*, with whom I likewise, neither blame, nor praise absolutely, those that Communicate every day: For the disposition requisite for such frequent use of the holy Communion requiring such exactness; it is not good to counsel it generally, or commonly to all. And because even this exquisite and exact disposition may be found in many good souls; it were not well done to divert and dissuade generally all men from it, but this must be handled and ordered by consideration and knowledg of the inward estate of every one in particular. It were no wisdom to counsel every one without any distinction, to frequent Communion every day: and it were impudency on the

other

other ſide, to blame any one for it; eſpecially if he follow therein the advice of any worthy and diſcreet director.

3. But St *Auguſtine*, as thou haſt heard, my *Philotheus*, exhorteth and counſelleth very earneſtly to Communicate every Sunday: follow his counſel then, and do ſo, as near as is poſſible.

4. Yet many lawful impediments may befall thee, not on thine own part, but of theirs with whom thou liveſt, which may give occaſion to a diſcreet conductor to forbid thee to Communicate often. As for example: if thou live in any kind of ſubjection, and thoſe to whom thou oweſt this ſubjection, reverence, or obedience, be ſo ill inſtructed in affairs of the ſoul, or ſo way-ward, that they be troubled, or diſquieted, to ſee thee Communicate ſo often: peradventure, all things well conſidered, it would be good to condeſcend to theſe mens infirmity, and ſo to Communicate but once every fifteen dayes, when thou canſt by no means overcome this difficulty of theſe mens opinions. In a word, it is hard to give a general rule in this caſe, though I think I may boldly ſay, that the greateſt diſtance between the times of Communicating, among ſuch as deſire to ſerve God devoutly, is from moneth to moneth.

5. A

5. A discreet and prudent person should not be hindered, neither by Father nor Mother, Husband nor Wife, from often Communicating. For since the day of Communion takes not from thee that care and fore-cast of affairs which are convenient to thy calling; nor makes thee less mild, sweet, or amiable towards them, nor forceth thee to deny them any kind of duriful office or respect, there is no likelyhood, that they should seek to with-draw thee from this exercise, which will bring them no inconvenience; unless they be of a spirit exceeding froward and intractable.

6. A word or two for married folk. In the ancient law, God would not have the creditors exact that which was owing unto them, upon feasts and holy-dayes, but he forbad not debtors to pay and restore that which they ought to such as demand it. Certainly in the primitive Church all Christians did Communicate every day, were they unmarried, or married, and blessed with many Children. For this cause I said right now, that often Communicating bringeth not any inconvenience at all, to Father or Mother, Husband or Wife: so that the party Communicating be induced with discretion and wisdom to know what belongs to his estate and duty.

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7. As for bodily diſeaſes, none are lawful impediments from participation of this holy Sacrament, ſaving onely thoſe which provoke much vomitting.

CHAP. XX.

How we ought to communicate.

1. BEgin to prepare thy ſelf to the Communion the Evening before, by many aſpirations and throwes of love: retire thy ſelf from exterior labours ſomewhat earlier, that thou mayeſt riſe ſooner in the Morning. If thou chance to awake in the night time, by and by fill thy heart and thy mouth with ſome devout words, which, like ſweet odours, may perfume thy ſoul, as it were, to receive thy Spouſe: who watching whilſt thou ſleepeſt, preparеth himſelf to bring thee a thouſand gracious favours, if on thy part thou diſpoſe thy ſelf to receive them.

2. In the Morning get up with great joy, for the happineſs which thou hopeſt to participate: and having confeſt thy ſins to God, go with great confidence, accompanied with great humility, to receive this heavenly food which nouriſheth thee to immortal life. After thou haſt recited the ſacred words, *O Lord I am not worthy* &c. ſummon all the thoughts & deſires to come and do homage to this King of Sal-

Salvation: treat with him of thy inward affairs and neceſſities, confer with him as a noble gueſt now lodged within thee for thy ſouls good. To conclude, do him all reverence poſſible, and carry thy ſelf with ſuch behaviour, that men may judg by thy actions, that God is with'n thee.

3. When thou canſt not have the benefit and commodity of Communicating really and indeed, communicate at leaſt in heart and ſpirit, uniting thy ſelf with an ardent deſire to this life-bringing fleſh of our bleſſed Saviour.

4. Thy principal intent in Communicating muſt be to advance, comfort, and ſtrengthen thy ſelf in the love of God: thou muſt receive onely for loves ſake, that which onely love hath cauſed to be given. Thou canſt not conſider our Saviour in any action more amiable, or more tender hearted towards thee, than in this Sacrament: in which he annihilateth himſelf, in a manner, and turneth himſelf into meat, that ſo he might penetrate our ſouls, and unite himſelf moſt ſtraightly and intrinſically with the hearts and bodies of his faithful ſervants.

5. If worldlings demand of thee, why thou Communicateſt ſo often, tell them thou doſt it to learn to love God, to be purified from thy imperfections, to be delivered

vered from thy miſeries, to be comforted in thy afflictions, and to be ſtrengthned in thy weakneſs. Tell them that two ſorts of perſons ſhould Communicate very often: the perfect, becauſe being well diſpoſed, they ſhould do themſelves wrong in not approaching to the well-ſpring and ſource itſelf of perfection: the imperfect, that they might with better reaſon and title aſpire to perfection; the ſtrong, leſt they become feeble, and the feeble to become ſtrong; the ſick to be healed, and the healthy leaſt they fall into ſickneſs. Tell them, that for thy own part, as one very unperfect, feeble, and ſick, thou haſt great need to Communicate often with him, who is thy onely perfection, ſtrength, and health: Tell them, ſuch as have not many worldly affairs, ſhould Communicate often, becauſe they have good leaſure: and ſuch as have many temporal occupations, ſhould likewiſe ſo do, becauſe they have need: and he that laboureth much, and taketh great pains, muſt uſe often to eat, and ſtrengthen himſelf with hearty meat. Tell them, thou receiveſt the bleſſed Sacrament to learn to receive it well: For no man can do an action well, which he hath not often practiſed.

7. Communicate often, *Philotheus*, and as often as thou canſt, with counſel and

and advice of him that is the conductor of thy ſoul: for believe me, the as Leverettes, in theſe Mountains of ours, become all white, becauſe they neither ſee, nor hear, any thing, but driven ſnow: ſo by adoring and eating beauty, goodneſs, and purity it ſelf in this divine Sacrament, thou wilt become altogether vertuous, pure, and beautiful.

The

The Third Part of this Introduction, Containing ſundry Rules and Adviſes, concerning the Exerciſe of Vertue.

CHAP. I.

Of the choice which we muſt make in the Exerciſe of Vertue.

THe King of the Bees never goeth a Progreſs into the fields, but invironed with all his little people: and Charity never entreth into the heart of man, but ſhe lodgeth with her, all the whole train of other vertues, Exerciſing and ſetting them a work, as a Captain doth his Souldiers. But ſhe ſetteth them a work, neither all at once, nor all alike, nor in all ſeaſons, nor in every place: for the juſt man is like a Tree planted upon the water ſide, which bringeth forth fruit in due ſeaſon; and Charity as it were, watering the ſoul, bringeth forth in her the actions and works of vertue, every one in their proper time. *Muſick, being ſo pleaſant a thing in it ſelf, is troubleſom in time of mourning*, ſaith the Proverb. It is a great fault in many, who undertaking the Exerciſe of ſome particular vertue, enforce themſelves to practiſe the acts thereof, at every incounter, and in all occur-

currences, imitating the ancient Philoſophers *Democritus*, and *Heraclitus*, who are alwayes laughing, or alwayes weeping; and (which is yet worſe) blaming and cenſuring ſuch as do not alwayes exerciſe the ſelf ſame vertues. One muſt rejoyce with the joyful, and weep with the ſorrowful, ſaith the *Apoſtle*: and Charity is patient, bountiful, liberal, diſcreet, and condeſcending or accommodating it ſelf to all occaſions and exigencies of our Brethren.

2. There are notwithſtanding ſome vertues, whoſe uſe is almoſt univerſal, and muſt not work their actions onely ſeverally and apart, but muſt extend them to the qualities and operations of all other vertues. Occaſions are ſeldom preſented to exerciſe the vertues of fortitude, magnanimity, and magnificence: but meekneſs, mildneſs, temperance, modeſty, and humility, are vertues with which all the actions of our life ought to be tempered. Many vertues may be more excellent than theſe, but the uſe of theſe may be more neceſſary. Sugar is of more excellence then ſalt, but ſalt is more often and generally uſed. We muſt alway therefore have good ſtore and ready proviſion of theſe general and common vertues, ſince the uſe of them is ſo ordinary.

3. Among the vertues which we would

chiefly exercise, we must prefer that which is most conformable to our calling, not that which is most agreeable to our own taste and will. St. *Paula* delighted in the exercise of asperities, and corporal Mortifications, that so she might more easily enjoy the sweet tranquillity of the spirit: but she had more obligation to obey her Superiours than to seek her own contentment: and therefore St. *Hierom*, amidst her commendations saith, that in this she was to be reprehended, that she used immoderate abstinences, against her Bishops advice. The Apostles on the other side, appointed by God to Preach the Gospel, and distribute the bread of Heaven to hungry souls, judged exceeding well, that they should do wrong to this great Function of theirs, if they should imploy their time in serving and looking to the poor, although so to do were the act of an excellent vertue. Every calling and vocation standeth in need of the practise of some peculiar vertue. *D*fference is there between the vertue of a Prelate, and of a Prince, or a Souldier: the vertue of a married woman is different from the vertues of a widow: and although every man should be endowed with all vertues, every one notwithstanding is not bound to practise them alike, but each one must

must give himself in more particular manner to those vertues that belong to that kind of life whereunto he is called.

4. Of the vertues which appertain not peculiarly to our particular estate and duty, we must prefer those which are most excellent in deed, not those which excell onely in appearance. Blazing stars ordinarily seem greater and goodlier than the very stars of Heaven, and occupy much more place, at least-wise in our eyes, whereas indeed they are neither in greatness, nor in quality and influence, comparable to the stars of the sky; neither seem they great for any other reason, but because they are nearer unto us, and in a more gross subject in respect of the stars. There are likewise certain vertues, which because they are nearer to our senses, and (if I may say so) somewhat material, are highly esteemed by the vulgar people: for so commonly they prefer corporal alms before the spiritual works of mercy; haircloath, fasting, nakedness, disciplines, and other such bodily mortifications before meekness, courtesie, modesty, and other mortifications of the mind, which notwithstanding in true judgments censure, are much more excellent. Choose then, *Philotheus*, those vertues which are best, not those which are onely esteemed so by

the unskilful vulgar; those which are more excellent, not those which are more apparent; the substantialleſt, not the braveſt.

5. It is exceeding profitable that every man ſhould make choice of ſome particular vertue, not neglecting, or abandoning, the reſt, but, procuring to be moſt converſant in the exerciſe of ſome one peculiar vertue which he thinks himſelf moſt apt to, all things well conſidered.

6. A beautiful Damſel ſhining like the Sun, Royally adorned, and Crowned with a garland of Olives, appeared in a viſion to St. *John*, Biſhop of *Alexandria*, and ſaid unto him, I am the Kings eldeſt Daughter, if thou canſt gain my good will, I will conduct thee to his preſence. He perceived that this was Mercy towards the poor, which God commended unto him by this viſion: and therefore ever after he gave himſelf in ſuch ſort to the works of mercy, that he is now commonly called amongſt all, *St. John* the *Almoner*.

7. *Eulogius* of *Alexandria*, deſiring to do ſome peculiar ſervice to the honour of God, and being not able to embrace a ſolitary Eremitical life, or to reſign himſelf up to the obedience of another, took unto him in his houſe a miſerable perſon, and infected with Leproſie, to exerciſe his Cha-

Charity and Mortification upon him; and to perform this with more perfection, he made a vow to entertain him, honour and serve him, as any servant doth his Lord and Master. Now upon some Temptation happening, as well to the *Lazar* as to *Eulogius*, to depart one from the other, they went unto great St. *Anthony* for his counsel: who said unto them, beware, my children, that you separate not your selves one from the other; for both of you approaching nigh to your end, if the Angels find you not together, you are in great danger of loosing your Crowns.

8. The holy King *Lewis* visited the Hospital, and served the sick with his own hands, as if he had been a hireling, that for wages and gain had been induced to that service. *Tobias* exercised his Charity in burying the Dead: Blessed *Elizabeth*, as great a Princess as she was, delighted so much in nothing as in the abjecting and abasing of her self. *Cassianus* recounteth that a devout Gentlewoman desirous to exercise the vertue of patience, came to St. *Athanasius*, who at her request placed a poor Widdow with her, so way-ward, cholerick, troublesome and intolerable, that she gave the devout Lady matter and occasion enough to practise the vertue of meekness and sufferance.

9. Finally, among the ſervants of God, ſome apply themſelves principally to attend and viſit the ſick; others with alms and favour ſuccour the needy and poor; others procure to inſtruct little children, in the neceſſary knowledg of Chriſtian Doctrine; others indeavour to recal home, to God and his Church, ſouls that are loſt and gone aſtray; others ſolace themſelves in adorning Churches, and decking the holy Altars; others to make peace and agreement amongſt ſuch as are fallen at ſtrife and variance: Wherein they imitate skilful Embroiderers, who upon divers grounds, with admirable variety, intermingle, Silk, Silver, and Gold twiſts, whereof they draw ſundry ſorts of flowers: and ſo theſe godly ſouls undertaking ſome particular exerciſe of Devotion, do make it ſerve them as a ground work of their ſpiritual imbroidery, upon which they work the variety of all other vertues, holding by that means all their actions and affections, better united and ordered, by the careful application of them to their principal exerciſe, and in this, endeavour to ſhew their excellent art and ſingular cunning.

Her garments bordered all with flowers of Gold,
And curious needle-work fair to behold,

Saith

Saith the Pſalmiſt, deſcribing the coſtly apparel of the Spouſe of God, which is the ſoul exerciſed in variety of vertues.

10. When we are afflicted and combatted by any kind of vice, it behoveth us, as much as lyeth in us, to give our ſelves wholly to the practiſe of the contrary vertue, and to order and apply all other vertues to the perfecting of that particular vertue. For ſo we ſhall overcome the enemy againſt which we fight, and advance our ſelves likewiſe in other vertues. If I feel my ſelf impugned with pride, or choler; in all my actions I will bend my ſelf to the contrary ſide, that is, to humility, and meekneſs: and to obtain that vertue I will apply all my other exerciſes of prayer, receiving the Sacrament, of prudence, of conſtancy, ſobriety, and the reſt. For as the wild Boars to ſharpen their Tuſks do ſcour and whet them with their other Teeth, ſo that all of them do reciprocally become ſharp and piercing: ſo a vertuous man propounding to perfect himſelf in one vertue, of which he findeth moſt need, doth as it were, whet it and ſharpen it by the exerciſe of other vertues, which confirming and ſtrengthning that one, which he particularly ſeeketh, become all of them more poliſhed and excellent. So it happened unto holy *Job*, who exerciſing him-

ſelf peculiarly in patience, againſt ſo many vehement Temprations wherewith he was aſſaulted, became perfect in all kind of vertues and holineſs. Yea oft-times it happeneth (as St. *Gregory Nazianzene* ſaith) that by one onely act of ſome vertue, well and perfectly performed, a man may attain to the hight of vertue: and he alledgeth in proof of this ſaying, the example of *Rahab*, who having practiſed the vertue of Hoſpitality, attained unto a glorious ſovereignty in holineſs. Which is to be underſtood when ſuch acts are practiſed with excellent fervour of Charity.

CHAP. II.

An addition to the former diſcourſe, about choice in the exerciſe of vertues.

1. SAint *Auguſtine* ſaith excellently well, that young beginners in Devotion do commit certain faults, which according to the rigour of perfect Lawes, are in very deed blame-worthy, and yet in theſe beginners are very commendable, as tokens and preſages of a future excellency in godlineſs, to which theſe petty faults do ſerve as a kind of diſpoſition. That baſe and ſervile fear, which ingendreth exceſſive ſcruples in the ſouls of thoſe that are newly eſcaped from the cuſtom and thral-

thraldom of ſin, is a commendable vertue in beginners, and a ſure and certain ſign of a future purity of Conſcience in them: but the ſelf-ſame fear would be very reprehenſible in thoſe that have profitted in good life and Devotion, in whoſe hearts that perfect love ſhould raign and predominate, that by little and little, driveth this ſervile fear out of doors.

2. St. *Bernard* in his beginnings, was full of rigour and auſterity towards them that ranked themſelves under his Conduct and Government, whom he commanded even at their firſt entrance, that they ſhould leave their bodies behind them, and come to him onely with their Souls; When he heard their Confeſſions, he deteſted, with an extraordinary ſeverity, all kind of faults, were they never ſo ſmall, and ſo preſſed and urged his poor Novices, that, in ſtead of thruſting them forward, he drew them backward, for they loſt heart and courage, becoming altogether out of breath, to ſee themſelves ſo inſtantly and eagerly thruſt, and forced ſo haſtily to mount ſo high and craggy a mountain. This all proceeded from an ardent zeal (my *Philotheus*) and a moſt perfect purity of Conſcience which was in this glorious Saint, and made him follow this method of Proceeding with his Religious:

and this zeal was a great vertue in him, yet a vertue which had something annexed that was reprehensible, and to be amended: and God himself in a holy apparition did correct and amend him, powring into his soul a meek, mild, sweet, amiable, and tender spirit, so that now turn'd clean into another man, he accused himself very much of his former exact severity: and became so favourable and applyable to every one, that he accommodated himself to all, to gain all.

3. St. *Hierom* having recounted of holy *Paula* (that was his ghostly child) that she was not onely excessive, but, as it were, self willed in the exercise of bodily Mortifications, in so much that she would not give ear to the contrary advises and counsels which St. *Epiphanius* her Bishop had given her in that respect: And moreover, that she suffered her self to be born away in such sort, by grief and sorrow for the death of her friends, that she was alwayes in danger of death by her extreams in such occasions: In the end he concludeth in this sort: Some man will say, that in stead of writing the praises of this Saintlike Lady, I make a Catalogue of her faults and imperfections, but I call Jesus to witness, whom she served, and whom I desire to serve, that I lye not, either on the one side,

ſide, or on the other; but do ſet down clearly what ſhe was, as a Chriſtian writing of a Chriſtian: that is, that write an Hiſtory, and not a Panegyrical Oration of her life, and that her vices be the vertues of others. His meaning is, that the defects and imperfections of St. *Paula* would have born the name and nature of vertues in a ſoul of leſs perfection; As in very deed, there are actions which are deemed imperfections, in ſuch as be perfect, which notwithſtanding would be eſteemed great perfections, in thoſe which yet are imperfect. It is a good ſign in a ſick man, when at the end of his ſickneſs his legs do ſwell: for it ſhews that Nature now ſtrengthned, caſteth out her ſuperfluous humours: but the very ſame ſign is bad and ominous in him, that were not ſick at all, for it ſhews the weakneſs of Nature, not having force enough, to diſſolve and diſſipate thoſe corrupt and naughty humours.

4. My *Philotheus*, we muſt have alway a good opinion and eſtimation of them, in whom we ſee the practiſe of vertues, although exerciſed with ſome defects and imperfections, ſeeing the great Saints themſelves have oftentimes exerciſed them in ſuch manner. But for our own parts, we muſt procure to exerciſe our ſelves in them,

them, not onely diligently but diſcreetly, and for that end obſerve carefully, and faithfully, the advice and counſel of wiſe men, not leaning to our own prudence, but to the skill and wiſdom of ſuch, as God hath given us for our Conductors.

5. There are certain other things, which many eſteem and account vertues, though indeed they be no vertues at all; of which it is needful to ſpeak a word or two. I mean thoſe perfections, which are called Extaſies, raviſhments in Spirit, inſenſibilities, or impaſſibilities, deifical unions, elevations, transformations of the ſoul, and ſuch like, of which ſome books do treat, promiſing to elevate and promote the ſoul to Contemplation, purely intellectual, to the eſſential application of the ſpirit, and of the ſupereminent life of the ſoul. Mark me well what I ſay, my *Philotheus*, theſe perfections be not vertues, but rather rewards and recompences, that God giveth to his ſervants in this life for their vertues; or (as it were) ſcantlings, and liſts of the happineſs of the life to come, which ſometimes are preſented unto men, to make them deſire to buy the whole pieces themſelves, which are above in Paradiſe: we muſt not pretend to come to ſuch high favours and graces, ſince they are not any way neceſſary to ſerve and love God

God well and truly, which ſhould be our chief and onely pretence: neither are they graces which may ordinarily be obtained, by our own travel or induſtry, ſince they are rather Paſſions than Actions, which therefore we may well receive, but work them or produce them in us, we cannot. I add moreover, that we have not undertook any higher matter than to make our ſelves vertuous, devout, and good men, and good women: and therefore it behooveth us to beſtow all our endeavour to that end: and if it pleaſe God to elevate and extoll us to theſe Angelical perfections, we ſhall then be alſo good Angels: but in the mean time, let us exerciſe our ſelves ſimply, humbly, and devoutly in theſe low humane vertues, the conqueſt and gaining of which, our Saviour hath left to our own power and diligence; ſuch as are the vertues of patience, courteſie, meekneſs, mortification of our hearts and wills, humility, obedience, poverty, chaſtity, compaſſion towards our neighbours, and bearing with their Imperfections, diligence, and holy fervour, in fulfilling the will of God. Let us leave theſe ſupereminences for ſuperexcellent ſouls, we deſerve not ſo high a place in Gods ſervice; it will be happineſs for us, to ſerve our God, in his kitchin (as they ſay)

say) or in his pantry, to be Lackies, Porters, Torch-bearers, Grooms of the Chamber, in his House. It is his mercy and inestimable goodness onely, if afterwards he please to remove us higher to his Closet, and privy-Chamber, or to be of his Council. Yea, my *Philotheus*, this must be the resignation of our heart; for this King of glory doth recompence his servants, not according to the dignity of the Offices which they bear under him, but according to the measure of the love and humility, with which they execute them. *Saul*, seeking after his Fathers *Asses*, found the Crown and Kingdom of *Israel*. *Rebecca*, by watering *Abrahams Camels*, became the Spouse of his Son *Isaac*. *Ruth* the *Moabitess*, gleaning after the Harvest men of *Boas* and lying at his feet, was exalted to lye by his side, and made his wedded wife. Surely the pretentions and desires of such lofty, extraordinary, and admirable things, are obnoxious and subject to illusions, deceits, and errours, and it chanceth oftentimes, that these sublimated persons that think themselves Angels, are scantly so much as good men, and that there is more excellence and sublimity in their words, and rare terms, then feeling and substance in their works and actions. Yet must we not lightly dispraise, or rashly cen-

cenſure any thing, but bleſſing God for the ſupereminence of other men, reſt our ſelves humbly in this low, plain, and eaſie way, which is indeed more plain, but yet more ſuitable to our inſufficiency and weakneſs: wherein if we converſe humbly and faithfully, God will lift us up to greatneſs, great enough for our ſouls good.

CHAP. III.

Of Patience.

1. PAtience *is neceſſary for you, that, performing the will of God, you may obtain the promiſe*, ſaith the Apoſtle: for, as our Lord himſelf pronounced, *In your patience you ſhall poſſeſs your ſouls.* It is the happieſt thing that can befall to man (*Philothea*) to have his own ſoul in ſure and ſecure poſſeſſion: and the more perfect that our patience is, the more ſecure is the poſſeſſion of our ſouls: we muſt endeavour then to perfect this vertue in us, to the uttermoſt of our power. Call to mind continually, that our bleſſed Redeemer ſaved us, by ſuffering and enduring: & that we therefore in like manner, muſt work out our Salvation, by ſuffering afflictions, and enduring injuries, and bearing contradictions, and diſpleaſures, with the greateſt meekneſs that poſſible we can.

2. Li-

2. Limit not thy patience, to ſuch and ſuch kind of injuries, and afflictions: but extend it magnanimouſly and univerſally, to all thoſe that God ſhall ſend, and ſuffer to befall thee. There be ſome men that will ſuffer no Tribulations, but ſuch as be Honourable: As for example, To be wounded in Battel, to be taken priſoner in War, to be perſecuted, and ill handled, for Religion ſake, to be impoveriſhed by ſome Suit or Proceſs, in which they have got the upper hand: theſe men love not Tribulation, but the honour which the Tribulation bringeth. He that is patient indeed, and a true ſervant of God, ſuffereth indifferently thoſe Tribulations, that are coupled with infamy and ſhame, as well as thoſe that be honourable. To be reprehended, accuſed, ſlandered by naughty and wicked men, is a pleaſure to a man of courage: but to ſuffer theſe accuſations and perſecutions at the hands of our Parents and Friends, and of ſuch as are good and vertuous, and eſteemed ſo, there is the right tryal of true patience, there it is indeed that we muſt play the men. For like as the ſtinging of a Bee, is far ſorer and more full of ach, than the biting of a Fly: ſo the evil that one receiveth of good men, and the contradictions that they raiſe againſt one, are much more

more unſupportable than others; and yet it chances very often, that two good and vertuous men, having both of them right intentions, though diverſity of opinions, do ſtir up great perſecutions and contradictions one againſt the other.

3. Be patient, not onely in the great, & principal afflictions which happen unto thee, but alſo, in the acceſſories and accidents which depend thereon. Many could be content to have afflictions happen to them, ſo that they might not be hurt, troubled, or vexed by them. I am not grieved ſaith one, that I am fallen into poverty, but that by that means I cannot pleaſure my friend, nor bring up my children in ſuch honourable education as I deſire. I care not (ſaith another) were it not that the World will think, that this is befallen me by mine own fault. Another would be content ſome ſhould ſpeak ill of him, and would ſuffer it patiently, ſo that no man would believe the detractor. Others there are, that could willingly away with ſome part of the Tribulation, as they ſuppoſe, but not with the whole. They are not impatient, or vexed, (ſay they) that they are ſick, but that they want money to cure themſelves of their ſickneſs, or that they are ſo troubleſome to them that are about them. But I ſay (my *Philotheus*) that

that we muſt have patience, not onely to be ſick, but even to be viſitted with that diſeaſe, that God will lay upon us, what ever it be, and in that place whereſoever he will have it happen to us, and amongſt ſuch perſons, and with thoſe wants and incommodities, which he will; and the like is to be underſtood of all other Tribulations. When any dammage or harm ſhall chance unto thee, oppoſe againſt it, in Gods name, thoſe remedies which thou canſt apply; for to do otherwiſe, were to tempt God Almighty: but having done thy diligence in the matter, attend with an infinite reſignation that ſucceſs and event, which it ſhall pleaſe God to ſend. If he grant the remedies to orecome thy harms, give him thanks with reverence: if it pleaſe him that thy harms ſurmount the remedies, bleſs him with patience.

4. I am of the opinion of St. *Gregory*; When thou art juſtly accuſed for any fault which thou haſt committed, humble thy ſelf for it, and confeſs unfeignedly, that thou deſerveſt more than the accuſation that is laid againſt thee. But if thou be accuſed falſly, excuſe thy ſelf with all meekneſs, denying thy ſelf to be guilty of that which is laid to thy charge; for thou oweſt that duty to the truth, and to the edification of thy neighbour: But withall, if after

after thy true and lawful diſcharge, men continue notwithſtanding their accuſation againſt thee, ſtrive not much to make thy excuſe be admitted and believed, for having complyed with the duty thou oweſt unto the Truth, thou muſt render alſo the duty thou oweſt to Humility. Thus thou ſhalt neither offend, againſt the care that thou oughteſt to have of thy good name, nor againſt the love and affection, which thou ſhouldeſt have to tranquillity of heart, meekneſs, and humility.

5: Complain as little as thou canſt of the wrongs that be done thee; for ordinarily he that complaineth of them, ſinneth: becauſe ſelf-love alway maketh us believe the injuries offered us to be worſe than indeed they be. But above all things, complain not to ſuch perſons, as are apt to take Indignation, and to turn all to the worſt. If it be expedient to make thy mean to any, either to get the offence remedied, or thy mind eaſed, let it be done to quiet and peaceable ſouls, that love God ſincerely; for otherwiſe, inſtead of eaſing and diſcharging thy griefs, they will provoke thee to greater diſquiet: inſtead of pulling out the Thorn that pricketh thee, they will faſten and ſtick it deeper into thy foot.

6. Many being ſick, afflicted, or moleſted,

ſted, do refrain themſelves from complaining, or ſhewing any delicateneſs, judging (and that rightly) that it would evidently teſtifie want of courage and generoſity in them: but for all that, they deſire exceedingly, and by ſlight and ſubtilties procure, that other men bemoan them, take compaſſion of them, and eſteem them to be, not onely afflicted, but patient, yea, and couragious alſo, in their afflictions. This is a kind of patience indeed, but a falſe one, which in effect is nothing elſe but a ſin, ſubtil and ſecret pride and vanity: *They have glory* (ſaith the Apoſtle) *but not before God.* The true patient man, neither complaineth of his griefs and harms, nor deſireth to be pitied and bemoaned: he ſpeaketh of his caſe clearly, truly, and ſimply, without lamentations, or aggravations. If he be pitied, he thanks God for the Charity and comfort ſhewed him, and patiently ſuffereth himſelf to be pitied, unleſs they bemoan the harm or evil, which he hath not: for then will he modeſtly declare, that he ſuffereth no ſuch grief, as they imagine; and in this ſort continueth peaceably, betwixt truth and patience, confeſſing, and not complaining of his afflictions.

7. In the contradictions which befall thee in the exerciſe of Devotion (for they will

will not be lacking one time or other) remember the words of our Saviour Jesus Christ: *A woman when she is in Travel, hath anguish, because her hour is come: but when she hath brought forth her child, then she remembreth not the anguish, for joy that a man is born into the World.* Thou conceivest spiritually in thy soul, the noblest child in the World, to wit, Jesus Christ; until he be brought forth altogether, thou canst not chooſe but suffer excessive pangs: but be of a good heart, these dolours once past, thou shalt find everlasting joy, for having brought forth such a child to the World. And he shall be wholly brought forth and born in thee, when thou frameſt and conformeſt thy heart and thy actions, to the imitation of his life.

8. When thou art sick, offer up all thy griefs, pains, aches, and languishments, to the honour and service of our Lord: and beseech him to joyn and unite them with the Torments which he suffered for thee. Obey thy Physician, take those medicines, meats, and remedies, which he prescribeth, for the love of God, calling to mind the Gall which he tasted for our sakes: desire to amend, that thou mayst serve him; refuse not to languish, that thou mayst obey him: and dispose thy self to dy (if so it

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pleaſe him) that thou mayeſt praiſe and enjoy him. Conſider that the Bees, when they make their hony, do live and eat of a bitter proviſion: and that we in like manner, can never exerciſe ſweeter acts of patience, nor compoſe more excellent hony of true vertues, then when we eat the bread of bitterneſs, and live in the midſt of afflictions: And as the hony which is gathered from thyme, a little bitter herb, is the beſt that is; ſo vertue, exerciſed in the bitterneſs of vile, baſe, and moſt abject Tribulations, is the fineſt and excellenteſt of all.

9. Reflect oftentimes the inward eyes of thy ſoul upon Chriſt Jeſus crucified, naked, blaſphemed, ſlandered, forſaken for thy love, and in a word overwhelmed with all ſorts of ſorrows, griefs, and perſecutions. Conſider that all thy ſufferings, neither in quality, nor in quantity, are in any ſort comparable unto his: and that thou canſt never ſuffer any thing for his ſweet ſake, in compariſon of that which he hath endured for thine.

10. Conſider the Pangs and Torments, which in old time the Martyrs ſuffered; and the dolours and griefs, which at this time many indure, more grievous without all proportion, then thoſe which thou endureſt: and ſay to thy ſelf; Alaſs, my pains

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be Conſolations, and my Bryars be Roſes in compariſon of them, which without all ſuccour, attendance, or relief, do live in a perpetual death, overcharged with afflictions far heavier than mine.

CHAP. IV.

Of exterior Humility.

1. BOrrow *and take many empty veſſels,* (ſaid *Elizeus* unto the poor Widdow) *and pour into them.* To receive abundance of the grace of God into our hearts, they muſt be void of ſelf-pride and vain-glory. The Keſterel crying and looking conſtantly upon the Hawks, and other birds of prey, doth terrifie them by a ſecret property or vertue which it hath by nature; therefore the fearful Doves, do love it above all other Birds, and live in ſecurity in company of it: ſo Humility rebutteth the eager onſet of Satan, and conſerveth the graces and gifts of the Holy Ghoſt in us; and therefore all the Saints of Heaven, but ſpecially *Chriſt* the King of Saints, made more eſteem of this vertue than of any other amongſt all the moral vertues.

2. We call that glory vain, which one taketh of himſelf, either for that which is not in him, or for that which is in him, but is none of his, or for that which is in him,

him, and is his own, but deserves not that one should glory of it. Nobility of race, favour with great Potentates, popular honour, be things that are not in us, but in our Progenitors, or in the estimation of other men. Some men there are that shew themselves fierce and insolent, because they be mounted on a lusty Courser, or for a great goodly Feather in their Cap, or for their costly and sumptuous apparel: but who seeth not this to be folly? For if there be any glory at all in these cases, it is glory for the Horse, for the Bird, and for the Tailer: and what great want of wit is it, to borrow credite and estimation from a Horse, from a Bird, or from a foolish new fashion? Others brag, and behold themselves with great satisfaction, for a goodly long Moustaches, or a trim Beard, for their curled locks, and their soft hands, or for skill in dancing, singing, or playing: but are not those heartless, and base minded men, which fetch their estimation and Reputation from such frivolous and fond trifles? Others for a little knowledg and learning, would be honoured and respected in the World, as if every body should come to School to learn of them, and should account them their Masters, for the which cause they are rightly termed Pedantical Companions.

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Others do carry themſelves like Peacocks, proud of their Beauty, and imagine that all the World is fond of them. All theſe Humours are vain, fooliſh and impertinent: and the glory which is grounded upon ſuch weak and feeble foundations, is vain and frivolous.

2. A man may know true vertue like true Balm: for *Balm* is tryed by dropping it into the water; if it do ſink to the bottom, it is accounted the moſt excellent and precious. Even ſo, to know whether a man be indeed wiſe, learned, generous, and noble; mark whether theſe good gifts and qualities do tend in him to Humility, Modeſty, and *Submiſſion*, for then they be true indeed: but if they do ſwim above the water, if they do contend and ſtrive to appear and ſhew themſelves, they are ſo much the leſs ſubſtantial, and the more ſuperficial, by how much the more apparent they are or would be. Pearls that be conceived and grow in the wind, or in the time of Thunder, have nothing but the bark or ſhell of a Pearl, and are void of ſubſtance: So theſe vertues and good qualities, bred and nouriſhed in pride, boaſting, and vanity, have nothing but a ſimple ſhew and appearance of good, without Juyce, without Marrow, without ſolidity and ſubſtance. Honours,

Eſtates, and Dignities, are like unto Saffron, which is beſt, and groweth moſt plentifully, when it is trodden under feet. It is no honour to be fair in a mans own eyes. Beauty, to have a very good grace indeed, ſhould be ſome-what neglected: Knowledg diſhonoureth us, when it puffeth us up, and degenerateth then to plain pedantry.

4. If we ſtand curiouſly upon our points, touching precedence and preminence in Place and Titles, beſides the expoſing of our ſelves to the danger of having our qualities too narrowly ſifted, examined, and contradicted, we make them contemptible: for Honour, which is indeed honourable when it is freely given and granted, becomes foul, infamous, and ſhameful, when it is affected, ſought after, and in a manner begged, and wreſted, from them in whoſe company we are. When the Peacock bruſtles up his gay ſtarry wheel, lifting up his goodly painted feathers to be looked upon, he forgetteth himſelf, that in the mean while he ſheweth other parts which are moſt ill-favoured in him. Flowers that be beautiful, growing upon the ground, or in the Garden-beds, wither away with much handling. The ſweet ſmell of the Mandragora taken afar off, and but for a ſhort time, is moſt pleaſant:

ſant: but they that ſmell to it very near, and a long time, become altogether drowſie, faint, and languiſhing. Even ſo, honour and curteous reſpects comfortably ſmell afar off, being taken lightly, and not ſtanding much upon them, or diſquieting our ſelves with them: but to ſuch as affect them over-greedily, and do in a manner feed upon them, they are reprehenſible, and full of contempt and folly.

5. The purſuit and love of vertue maketh us vertuous: but the purſuit and love of Titles, Honours, and Preeminences, do make us abject and contemptible. Minds which are well born and are well educated and brought up, buſie not themſelves about theſe toyes of places, ranks, employments, and ſalutations, they have other things to employ their time in: for to ſpend time in theſe things, is the property of idle and unprofitable brains. He that may load himſelf with Pearls, will never overcharge himſelf with Cockle-ſhells: and ſuch as do aſpire unto true vertue, never trouble themſelves at any time with complements. Every one may in company, take the rank and the place which is due unto him, without prejudice of Humility; ſo that it be done (as it were) negligently and carelesly, not with affectation or ſtrife, or as if he ac-

counted it a matter of much importance. For as they that come from *Peru*, beſides ſtore of Gold and Silver which they bring from thence, do many times bring with them Apes and Parrots, becauſe they neither coſt much, nor are burthenſome or chargeable to their Ship: So the true followers of vertue, need not omit or neglect their rank and place due unto them, ſo that it coſt them not much care or attention, and that the ſame be done without trouble, diſquiet, cavils, or contentions. Yet ſpeak I not here of them whoſe dignity redoundeth to the common good, nor of certain particular occaſions, upon the which great conſequents do depend: for in ſuch every one may keep his due and right with prudence and diſcretion, accompanied with Charity and Courteſie.

CHAP. V.

Of Humility more internal than the former.

1. BUt thou deſireſt, I ſee (*Philotheus*) to be further endoctrined in Humility: for that which we have hitherto ſaid, is rather wiſdom and good manners than Humility: let us therefore paſs on further.

2. Many there are, that will not, and dare not, ponder and conſider the graces that

that God hath given them in particular, fearing leſt they ſhould thereby fall into vain-glory, and ſelf-conceited Love, whereas indeed they deceive themſelves; for ſince that the true and direct means to attain unto the love of God (as *Aquinas* teacheth) is the conſideration of his benefits; the more we do conſider them, the more we ſhall love him: and as particular benefits do more effectually move and win affection, than ſuch as are common to other; ſo ought they to be pondered and weighed more attentively. Certain it is, that nothing can humble us ſo much before the mercy of God, as the knowledg of the infinite multitude of his benefits; neither can any thing ſo much humble us before his Juſtice, as the multitude of our offences. Let us then (I pray you) conſider what he hath done for us, and what we have done againſt him: and as we conſider and weigh our ſins, one by one, ſo let us acknowledg and ſurvey his graces, one by one. Never fear that the knowledg which he gives us of his graces, will puff us up in pride, ſo long as we be attentive to this known and acknowledged verity, that whatſoever is good in us, is altogether from God, and not from our ſelves. Alas, Mules and Camels, ceaſe they to be lumpiſh and bruit beaſts, al-

though they be never ſo loaded with the moſt precious and perfumed moveables of the Prince? *What haſt thou which thou haſt not received?* (ſaith the holy Apoſtle) *And if thou haſt received it, why doſt thou glory?* Nay contrariwiſe, the lively and feeling conſideration, of the favours received from Gods hand, humbleth us, becauſe knowledg engenders acknowledgment.

3. But if in this review and accounting (as it were) of the graces of God, any kind of vanity ſhould tickle us; the infallible, and eaſie remedy is, to paſs by and by to the conſideration of our ingratitude, of our imperfections, and of our miſeries. If we conſider what we have done, when God was not with us, we ſhall ſoon acknowledg, that all which we have done ſince he hath been with us, is not our handy-work, nor of our own ſtock; we ſhall enjoy them, and rejoyce that we have them, but we ſhall glorifie God alone for being the ſole Authour and giver of them. So the bleſſed Virgin, confeſſed and profeſſed, that God wrought great and admirable things in her, and for her, but ſhe confeſſed it for no other cauſe, than for to humble her ſelf, and to glorifie God: *My ſoul* (ſaith ſhe) *doth magnifie our Lord, becauſe he hath done great things to me.*

4. We

4. We uſe to ſay many times, that we are nothing, that we are miſery it ſelf, that we are the skum and out-caſts of the World; but we would be loath any man ſhould take us at our word, and publiſh us abroad to be ſuch as we ſay we are: Nay, we make as if we would hide our ſelves, to the end that men may run after us, and ſearch us out: we make ſhew as if we would indeed be the laſt, and ſit at the loweſt end of the Table: but we do ſo, that with the more credit we may be ſet at the upper end of all. True Humility doth never ſhew her ſelf, nor uſeth many words of humble ſound, becauſe ſhe intendeth, not onely to hide other vertues, but withall, and above all, to hide her own ſelf.

And if it were lawful for her to ly, to diſſemble, or ſcandalize her Neighbours, ſhe would uſe many an action of Arrogancy and Bravery, that under them ſhe might hide her ſelf, and ſo be altogether covered and unknown. My advice therefore is this, *Philotheus*; either let us uſe no ſhows of Humility at all, or let us uſe them with an inward feeling, meaning in our heart as we pronounce with our mouth. Let us never caſt our eyes down to the ground, but humbling our hearts withall: let us not ſeem to deſire the low-

eſt room, unleſs we deſire it from our heart. And *I* hold this Rule ſo general, that I bring no exception: onely I add, that courteſie requireth, that we preſent the advantage ſometime to thoſe, who we know manifeſtly will refuſe it: for this is no double dealing, nor falſe Humility; for in this caſe the onely proffer of the advantage in place, or precedence, or ſuch like, is an honouring of them to whom we proffer it: and ſince then we cannot give them entirely that which in heart we would, we do not ill to give it them in part. The like I underſtand of ſome terms of honour, and reſpect, which, to examine them in rigour, ſeem not to be true, and yet are indeed true enough, if the heart of him which pronounceth them, have a true intention, to honour, and reſpect him, for whoſe ſake he uſeth thoſe terms. For although that the words do ſignifie, with ſome exceſs, that which we would ſay: yet it not ill done to uſe them, when the common cuſtom of good manners and civility requireth it. I wiſh that our words were alwayes joyned to our intention and affection, as near as poſſible we may, ſo to follow in all, and through all, the pure and naked ſimplicity of a vertuous heart.

5. A man that is truly humble, would ra-

rather that another ſhould ſay of him, that he is a miſerable wretch, that he is nothing, or worth nothing, than to ſay ſo much himſelf; at leaſt, if he know that any man ſay ſo of him, he doth not gainſay it, but agrees to it with all his heart: for ſince he believeth firmly and unfeignedly that he is indeed worth nothing, he is right glad to have others of his mind and opinion.

6. Many ſay, that they leave Mental Prayer for thoſe that are perfect, that they themſelves are not worthy to frequent ſuch an exerciſe. Others proteſt they dare not Communicate often, becauſe they feel not themſelves pure enough. Others, that verily they fear leaſt they ſhould diſgrace Devotion, if they ſhould intermeddle with it, by reaſon of their great miſery and frailty. Others refuſe to employ their Talent in the ſervice of God, and of their Neighbour, becauſe (ſay they) they know their own weakneſs, and feebleneſs: and that they fear to become proud if they ſhould be inſtruments of any good; and that in giving light to others, they ſhould conſume themſelves. All this is an artificial kind of Humility, not onely falſe, but alſo malignant, whereby one ſeeketh ſecretly and ſubtilly to blame the gifts of God, or at the leaſt with the cloak of Hu-

mility, to cover the love of his own humour and ſloathfulneſs. *Demand of God a ſign, either from Heaven above, or from the depth of the Sea below*, ſaid the Prophet to unhappy *Ahaz*, and he anſwered, *I will demand none, neither will I tempt God.* O wicked man! he would ſeem to bear great reverence to God, and under colour of Humility, excuſeth himſelf from aſpiring to the grace which Gods goodneſs offereth unto him: but he underſtood not, that when our Lord offereth us his graces, it is pride to refuſe them: that the gifts of God oblige us to receive them, and that true Humility is to obey and follow his will and deſire the neareſt we can. But Gods deſire is, that we become perfect, uniting our ſelves unto him, and imitating him the beſt we can. The proud man which truſteth in himſelf, hath juſt occaſion (if he knew it) to undertake nothing: but he that is humble is ſo much more couragious, by how much more unable he acknowledgeth himſelf: and according to the meaſure that he meaſureth his own frailty, his boldneſs in God increaſeth; for all his truſt is in God, and God (he knowes) delighteth to exalt his omnipotency in our infirmity, and to magnifie his mercy by our miſery. We muſt then humbly and hoſily dare and undertake what-

whatſoever is judged fit and convenient to our ſpiritual advancement, by them that have the guiding of our ſouls.

7. To think one knoweth that which he knoweth not, is an expreſs folly: to play the learned man in that in which it is manifeſt we have no skill nor experience, is an intolerable vanity. For my part, I would not take upon me a learned mans perſon, even in things which I were certain that I knew well enough: as contrariwiſe, I would not counterfeit my ſelf altogether ignorant. When Charity requireth, we muſt readily and ſweetly Communicate to our neighbour, not onely that which is neceſſary for his Inſtruction, but withall, that which is profitable for his Conſolation: for Humility, which hideth and concealeth vertues, to conſerve them in their purity, doth nevertheleſs diſcover them and make them ſhew themſelves, when Charity commandeth to increaſe and perfect them. Wherein ſhe reſembleth a Tree in the Iſles of *Tyles*, which all night long locketh and incloſeth up her fair Carnation-flowers, and doth not open them, but at the riſing of the Sun; ſo that the Inhabitants of the Countrey do ſay, That theſe flowers do ſleep by night. For even ſo Humility covereth and hideth all our vertues and humane perfections, and let-

teth

reth them not be seen abroad, but when Charity commandeth: and Charity being a vertue not humane, but Heavenly, not Moral, but Divine, is the very true Sun of all other vertues, upon which she must therefore ever predominate: so that Humility which is prejudicial to Charity, is without all doubt false Humility.

8. I would neither counterfeit a fool, nor a wise man: for if Humility forbid me to counterfeit my self wise, simplicity and plainness forbid me likewise to counterfeit my self a fool: for as vanity and pride are contrary to Humility, so are affectation and dissembling to simplicity and plain dealing. And if some great servants of God have made as if they had been fools to render themselves more Abject in the eyes of the World, we must admire them, and not imitate them: for they had motives that induced them to this excess, which were so peculiar unto them, and extraordinary, that no man ought from thence to infer any consequence for himself. As for *David*, when he danced before the Ark of the Testament, with some more demonstration of mirth than seemed to beseem the Majesty of a King, he did it not as counterfeiting any foolish mirth, but simply and plainly used he these exteriour motions, conformable

mable to the extraordinary gladneſs which he felt in his heart. True it is, that when *Michol* his wife upbraided him for this fact, as too baſe for a King, he was never a whit ſorry to ſee himſelf deſpiſed; but perſevering in the true and ſincere repreſentation of the joy which he had conceived in his ſoul, he proteſted that he was likewiſe glad to receive a little ſhame for the love of his God. And conſequently I ſay, that if for Acts of true and profound Devotion, thou be eſteemed ſimple, abiect, and baſe-minded; Humility will make thee rejoyce at this happy ſhame, the cauſe whereof is not in thee, but in them that lay it upon thee.

CHAP. VI.

That Humility maketh us to love our own debaſement and Abjection.

1. I Paſs further, *Philotheus*, to tell thee, that above all things thou love thine own Abiection. But thou wilt aſk me what it is to love our own abiection; In Latine Abiection is all one with Humility, and Humility with Abiection: for ſo when the bleſſed Virgin in her ſacred Hymn, ſaith That all generations ſhould call her bleſſed, becauſe God had ſeen the Humility of his hand-maid: her meaning is, that our Lord beheld with great love her

her Abjection, her baſeneſs, and lowneſs, to endow her with favours and ineſtimable graces. Yet there is great difference between the vertue of Humility, and abjection: for Abjection is the littleneſs, baſeneſs, poorneſs, and the nothing that is in us of our own ſelves, we not knowing, nor conſidering it. But as for the virtue of Humility it is a true feeling knowledg, and voluntary acknowledgment, of our Abjection and vileneſs.

2. But the principal point of Humility conſiſteth not onely in this willing acknowledgment of our Abjection, but in loving it, and taking a delight and contentment in it: not for want of courage or magnanimity, but to extol ſo much the more the Divine Majeſty, and to eſteem much better of our Neighbour, in compariſon of our ſelves. This point is that which I exhort thee to inſiſt on moſt of all; and, that thou mayeſt the better underſtand and conceive it, conſider that amongſt the afflictions and troubles which we ſuffer in this life, ſome of them be baſe, contemptible, and abject; other be honourable and glorious: and many apply themſelves willingly to honourable Tribulations, but ſcarce at all will abide thoſe that be abject and ignominious. So a devout perſecuted perſon all ragged, and ſhivering for cold, every body

body honoureth his torn Habit, taking compaſſion of that which he endureth: but if a poor Tradeſman, a decaied Gentleman, or a poor Gentlewoman be in the ſame caſe, men deſpiſe and mock them: and ſo thou ſeeſt how their poverty is abject, and ignominious. A Religious man receiveth devoutly a rigorous reprehenſion of his Superiour, and a child of his Father, and all men count it and call it Mortification, Obedience, and good manners: but let a Gentleman, or ſome great Lady ſuffer the like of another, and although they do it for the love of God, men will call it cowardlineſs, puſillanimity, and lack of courage: behold here is another abject evil. One hath a canker on his tongue, and another upon his face. the firſt hath onely the diſeaſe, which is bad enough; but this other joynrly with the diſeaſe hath contempt, ſhame and abjection in all company. What ſay I then of loving Abjection? I ſay, that we muſt not onely love the harm it ſelf, which we do by the vertue of patience: but we muſt alſo love the contempt, the ſhame, the vileneſs, baſeneſs and abjection thereof, which we do by the vertue of Humility.

3. Again there be ſome vertues which ſeem Abject and contemptible, other that are honourable, and reſpected by all men.

Patience,

Patience, meekneſs, plain dealing, ſimplicity and Humility it ſelf are of the number of thoſe vertues, which worldly men hold as vile and abiect : contrariwiſe, they make great eſtimation of wiſdom, fortitude, and liberality. There be alſo divers actions of the ſelf-ſame vertue, whereof ſome be contemptible, and others honourable; to give alms, and to pardon injuries and offences, are both of them acts proceeding from Charity: and the firſt is honoured of all men, the laſt moſt baſe in the eyes of the blind world: A young Gentleman or Gentlewoman, that will not diſorder themſelves with a company of diſſolute mates in prating, dancing, drinking, ſuperfluous pomp, and curioſity of apparel, ſhall be ſcoffed at, and cenſured by others, and their laudable modeſty termed Hypocriſie, or affected ſanctity. To love theſe cenſures, to rejoyce in that the World hath this opinion of us, is to love our own Abiection. Behold again another ſort of Abiection which we muſt love. We go to viſit the ſick, many of us together: If I be ſent to the moſt miſerable, that is to me an Abiection in the judgment of the World, and for that cauſe will I embrace it more willingly: but if I be ſent to viſit a perſon of more quality, it is an Abiection according to the judg-

judgment of the ſpirit, for there is not in it ſo much vertue, and therefore I will love this Abjection. Likewiſe one falleth in the midſt of the ſtreet, and not onely receiveth damage thereby, but is alſo ſhamefully laughed at: this is an Abjection which we muſt make much of.

4. There are ſome defects alſo, which have no other harm in them, but onely the ſhame that they bring with them; and Humility, though it require not that one ſhould commit them of ſet purpoſe: yet it requireth that one diſquiet not himſelf, for having fallen into ſome ſuch defect. Theſe defects which I now ſpeak of, be certain fooleries, incivilities, inconſiderate acts, or words, which as we ought to eſchew before they be committed, to obey Civility and Prudence: ſo when they are once committed, we muſt be content with the reproach that cometh thereby, and accept it willingly, that ſo we may follow the rule of holy Humility. I ſay yet more: If I chance to diſorder my ſelf through paſſion, or diſſolution, or to ſpeak ſome undecent words, wherewith God and my Neighbour are offended: I will repent my ſelf heartily with true ſorrow for the ſin committed; and procure to repair the harm or offence done to my Neighbour, the beſt that poſſible I can: but I will be con-

content, and right glad with the ſhame, contempt, and Abiection which thereby I have incurred; and if the one could poſſibly be ſeperated from the other, I would ſincerely caſt away the ſin, and earneſtly retain the abiection

5. But though we love the Abiection and contempt which followeth ſome evil or defect of ours: we muſt not neglect the redreſs of the ill (that cauſed it) by convenient and lawful means, eſpecially when the evil is of ſome conſequence and importance. As if I have ſome deformed loathſome diſeaſe upon my face, I will procure to have it cured, but not to have men forget the deformity which it cauſed. If I have committed ſome foolery which is offenſive to no man, I will not excuſe my ſelf at all, becauſe although it was a defect, and a fault, it is not permanent, and therefore it needeth no excuſe but onely for the abiection, ſhame, or contempt which befalls me for it, and to excuſe that, is againſt Humility. But if through my unadviſedneſs and folly I have offended or ſcandalized any man, I will make amends for the offence by ſome probable excuſe, becauſe it containeth a permanent ill; and that Charity obligeth me to blot out and deface if I can.

6. To conclude, it happeneth ſometimes,

times, that Charity commandeth us to remedy and wipe away the Abjection and contempt which we incurr, becauſe our Reputation and good name is neceſſary for the edification of our Neighbours. And in that caſe, though we remove Abjection and contempt from our Neighbours eyes, leaſt he ſhould be ſcandalized or troubled thereby; yet we muſt carefully lock it up like a precious Jewel in our heart, that we our ſelves may be edified thereby.

7. Perchance thou wouldeſt learn of me, *Philotheus*, which Abjections amongſt all are to be eſteemed beſt; and I tell thee plainly in one word, that thoſe are moſt profitable to our ſelves, and moſt acceptable to God, which happen to us, as it were, by chance, or by the courſe, condition and eſtate of our life, becauſe we chooſe them not, but receive them from the hands of God that ſends them, whoſe election and choice we know is alwayes better for us than our own. But if we were to chooſe them our ſelves, then the greateſt are the beſt for us; and thoſe are to be eſteemed greateſt, which are moſt contrary to our Inclinations (ſo that they be conformable to our Vocation) for to ſpeak the truth once for all, our own choice ſpoyleth, in a manner, and bringeth

eth to naught all our vertues. O who will give us the grace to say from our heart in all sincerity with that great King: *I have made choice to be an Abject in the house of God, rather than to dwell in the Tabernacles of Sinners.* None certainly can give us this grace (dear *Philotheus*) but he that to exalt us lived and dyed for us in such manner, that he was esteemed the out-cast of men, and the most Abject of the people.

I have told thee many things, *Philotheus*, which no doubt will seem somewhat hard unto thee when thou considerest them: but believe me, they will be sweeter than sugar or honey to thee, when thou dost put them in practise.

CHAP. VII.

How to keep our good Renown in the practise of Humility.

1. HOnour, praise, and glory are not given to men for every ordinary vertue, but for some excellent and notable vertue: for by Praise we seek to perswade others to esteem the excellency of some man in whom such a vertue excelleth: by Honour we protest that we our selves do esteem him therefore; and Glory, in my judgment, is nothing else, but a certain lustre, splendor, or shining brightnes

neſs of Reputation, which ariſeth from the concourſe of many praiſes and honours. So that honours and praiſes are, as it were, precious Stones, and Pearls, from whence glory produceth his luſtre and verniſh, like to enamel. Now Humility, not being able to endure that we ſhould have any opinion of our own excellence or precedence before others, cannot likewiſe ſuffer that we ſhould hunt after praiſe, honour, glory, which be due onely to ſome kind of excellency: but yet ſhe conſenteth to the advertiſement of the wiſe man, who admoniſheth us to have care of our credit, becauſe a good name is an eſtimation not of any excellency, but abſolutely of an ordinary prudence, and integrity of a well governed life, which Humility forbiddeth not to acknowledg in our ſelves, and ſo conſequently willeth us to deſire this Reputation. True it is, that Humility would likewiſe contemn this Renown, if Charity ſtood not in need of it: but becauſe it is one of the foundations of humane Society, and without it we are, not onely unprofitable, but alſo damageable, to the Community in which we live, through the ſcandal which it receiveth by our ill name; there Charity requireth, and Humility accordeth, that we procure, and moſt carefully conſerve, our good Renown.

2. Again,

2. Again, as the leaves of Trees, though in themſelves of no great value, yet ſerve very much, not onely to beautifie the Trees, but alſo, for the conſervation of their fruits, whilſt they be yet young & tender: ſo good report though of it ſelf not much to be deſired, is notwithſtanding exceeding profitable, both for the ornament of our life, as alſo for the guard and conſervation of vertues, eſpecially while they be yet tender and feeble, as being but newly habituated in us. The obligation of maintaining our reputation, and procuring to be ſuch indeed as men think us to be, forceth a noble courage, in a manner, with a ſweet kind of violence. Let us conſerve our vertues my *Philotheus*, as Jewels very acceptable to God, the chief and ſovereign object of all our actions. But as they that would keep fruit very long, are not content to ſtew, conſit, and conſerve them with Sugar, but withall put them into veſſels, fit and commodious for the preſervation of them: ſo albeit the love of God be the principal preſerver of our vertues, yet may we withall imploy our good name and Renown, as a thing moſt convenient to keep them in vigour.

3. Yet muſt we not be over-punctual in conſervation of our Reputation: for ſuch as be ſo tender and tickliſh in their good

good name, are like unto them, that for every ſlight infirmity do take Phyſick. For as theſe imagining, by ſuch extraordinary care, to conſerve their health, do utterly overthrow it: ſo theſe jealous defenders of their Reputation, do altogether looſe it by ſtanding ſo much upon it, becoming thereby phantaſtical murmurers, pick quarrels, and provoke the malice of bad tongues againſt them. To diſſemble an injury offered, or to contemn it, is ordinarily a far better remedy, than the revenging or quarrelling upon it: for contempt of calumniations maketh them vaniſh away, whereas if we be moved and angred with them, we ſeem to confeſs and advow them as deſervedly offered us. Crocodiles hurt none but thoſe that do fear them: neither doth detraction endamage any, but ſuch as are aggrieved therewith. Exceſſive fear of looſing our eſtimation, argueth great diſtruſt of the true foundation thereof, which is the ſincerity and unfeigned uprightneſs of a vertuous Life, and good Conſcience. Towns that have wooden-bridges over great Rivers, do fear leaſt they ſhould be born down by every flood, or increaſe of waters: but they that have bridges built of ſtone, do not care but onely for extraordinary inundations. So they that have a ſoul well grounded in Chriſtian

Christian perfection, do contemn the ordinary excess, and overflowing of injurious tongues; but such as know themselves weak in perfection, are disquieted with every blast of broad-mouthed companions. And indeed (*Philotheus*) he that will have the good opinion of all men, looseth it with all men, since it is impossible to please all men with one manner of carriage; and he deserveth to loose his Reputation, that seeks to keep it, or have it among them, whose vices make them infamous.

4. Reputation and good Renown is but a sign whereby we may understand where vertue is lodged: it is vertue then that must be preferred before all. Wherefore if any call and count thee an Hypocrite, because thou givest thy self to Devotion; or hold thee for a coward, and base-minded person, because thou hast put up an injury for Gods sake: laugh at such mens words and opinions for beside that such judgments are onely made by fools and contemptible Idiots, a man must not forsake vertue, nor stir out of the path of true piety, although he should loose his Reputation and fame; we must make more esteem of fruit, then of leaves, and prefer interior and spiritual vertues, before external and corporal goods. It is lawful

full to be zealous, but not to be Idolaters of our credit; as we muſt not offend the eyes of the good, ſo muſt we not ſeek to content the opinion of the malicious. The beard is an ornament to the face of every man, and large Treſſes of hair grace womens heads: if one pull away by the Roots (as it were) the beard from the chin, or the hair from the head, it will hardly grow again: but if it be onely cut and polled, nay though it ſhould be ſhaven away all together, it would ſoon grow again, and wax as copious as it was before. So although our Credit and Reputation be cut and ſhaven, as a man may ſay, by a detracting tongue (which *David* ſaith is like a *ſharp Razor*) we muſt not therefore be diſquieted, for by and by it will ſpring forth again, not onely as fair as ever it was, but much more ſound and beautiful. But if our vices, diſſolute manners, and wicked life, take our Reputation from us, it will ſcarce grow again, or be reſtored intirely, becauſe it is ſo in a manner pulled up by the Root. For the Root of true Reputation is vertue and good life, and therefore as long as that is alive in us, our fame and credit will alwayes ſprout and grow, and bring forth fruit of honour and eſtimation due to vertue.

When vain Converſation, unprofitable

Familiarity, fond friendſhip, and haunting of idle Company, hurt our Reputation: we muſt preſently renounce and forſake them; for a good name is of more price and value than all vain contentments and paſtimes; But if for the exerciſe of piety, for profit and increaſe in vertue and Devotion, for marching chearfully towards eternal happineſs, men grumble, repine, murmure, and cavil at us: then ſuffer theſe Maſtives to bark againſt the Moon; for though they may be able for a time, or among ſome men, to raiſe an ill opinion againſt our good name, and by that means, as it were, ſhave and poll away that Ornament of our vertues; they will notwithſtanding ſpring up again as abundantly as before, and the Razor of theſe malicious back-biting-tongues, will be, to our credit, as the Gardiners hook to the Vine, which by cutting off leaves, and pruning ſome ſuperfluous branches, makes it become more fruitful.

5. Let us fix our eyes alwayes upon our Saviour Jeſus Chriſt crucified for us, and march on confidently in his ſervice, ſimply and plainly, yet prudently and diſcreetly: and he will be the protector of our Reputation: if he ſuffer it to be taken from us, it is either to honour us with a far more glorious Renown, or, at leaſtwiſe, to make

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us profit in the exercise of holy Humility, whereof one onely ounce is better than a thousand pounds of honours and estimations. If we be unjustly defamed, let us meekly and quietly oppose the plain truth against false Calumniation. If then nevertheless cavils persevere, let us likewise persevere in humbling our selves, resigning our Reputation together with our soul, into Gods hands; we cannot place it in better security. Let us serve God in infamy or good fame, according to *St. Paul's* example, that we may say to God with *David*, *For thee, O Lord, have I suffered shame, and confusion hath covered my face.* I except nevertheless, certain enormous crimes, so infamous, that no man ought to suffer himself to be falsely charged with them, when he can lawfully disprove the defamers; and certain persons likewise, upon whose Reputation and Credit the edification of many souls dependeth: for in these cases we must with tranquillity and discreet moderation, stand upon the defence of our honour and good name, according to the Doctrine of all Divines.

CHAP. VIII.

Of meekneſs and gentleneſs towards our Neighbours, and remedies againſt Anger.

1. THere are two dear and lovely vertues which ſhined in the ſacred perſon of our Lord, and which he moſt particularly did commend unto us, as if by them our heart were eſpecially to be conſecrated to his ſervice, and applyed to his imitation: *Learn of me* (ſaith he) *for I am meek, and humble of heart.* Humility perfecteth us to Godward, and mildneſs and meekneſs towards our Neighbour; For Charity (according to St. *Bernard*) is then moſt perfect, when it is not onely patient, but mild alſo, and courteous.

2. But take heed *Philotheus*, that theſe two virtues, Meekneſs and Humility, be indeed within thy heart: for it is one of the greateſt ſubtilties of the *Devil*, to make many a man very curiouſly ſtudy to make a ſhew of them in words and exteriour compliments, who not examining throughly their inward Affections, eſteem themſelves humble and meek, whereas indeed they be nothing ſo; which we may well perceive, becauſe for all their ceremonious mildneſs and humility, at the leaſt croſs word

word given them, at the very leaſt injury proffered them, they puff and ſwell like Toads with mervailous arrogancy and impatience. They ſay, That thoſe who have taken the preſervative, commonly called *The grace of Saint Paul*, ſwell not at all by the biting and ſtinging of Vipers, provided that the preſervative be not counterfeit: In like manner, when humility and mildneſs are true and unfeigned, they preſerve us from the burning ſores, and ſwelling humours, which injuries are wont to raiſe in mens hearts. But if, being ſtung and bit by the ſlanderous and malitious tongues of our enemies, we ſwell with fierceneſs, ſpite, and rage, it is an evident ſign, that our humility and meekneſs is not frank and free, but artificially counterfeited.

3. That holy and illuſtrious Patriark *Joſeph*, ſending back his Brethren from *Egypt*, to his Father, gave them this advice, *Be not angry by the way.* I ſay the ſelf-ſame to thee, *Philotheus*, this wretched life is but a way to the happy life of Heaven: let us not be angry one with another in this way, but march with the Troop of our Brethren and Companions ſweetly, peaceably, and lovingly: and I mean we ſhould do ſo without all exception. Be not angry at all; if it be poſſible,

take no occasion or pretext, whatsoever be offered, to open the gate of your heart to anger: for St. *James* tells us very briefly, and without any distinction, or reservation: *The Anger of Man worketh not the Justice of God.*

4. We must indeed resist the evil, and suppress the vices of them that are under our charge, constantly and stoutly: but yet mildly and peaceably. Nothing so soon tameth the Elephant, being angred, as the sight of a little Lamb: nothing breaketh so easily the force of Canon shot, as soft Wooll: we esteem not so much the correction that proceeds from passion, though it be accompanied with never so much reason, as that which hath no other cause or beginning, but reason. For the soul of man being naturally subject to the rule of Reason, is never subject to Passion, but Tyrannically: and therefore when Reason is accompanied with Passion, she maketh her self odious, her just government being abased and vilified by the fellowship of the Tyrant-Passion. Princes do honour and comfort their people exceedingly, when they visit them with a peaceable Train: but when they come guarded with armed Troops, though it be for the good of the Common-wealth, their coming is alwayes displeasing and dam-

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mageable: for let them keep military discipline never so rigorously among their Souldiers, yet they can never bring it so to pass, but some disorder will alway chance, whereby the good poor man is injured. Even so, as long as reason ruleth, and exerciseth sweetly and mildly the chastisements, corrections and reprehensions, due to offences, though they be inflicted exactly, and with rigour, every man loveth and liketh of it: but when she bringeth with her those armed passions of wrath, choler, spite, and rage, taunts and frownings, (which St. *Austen* calleth the Souldiers of Reason) she maketh her self more dreaded than loved, and even her own heart becomes thereby afflicted and ill handled.

5. Better it is, saith the same glorious Saint, writing to his friend *Profuturus*, to deny the entry to anger, be it upon never so just and reasonable a cause, than to receive it, be it never so little, into our hearts: for being once admitted, it is hardly got out of doors again: for it entreth like a little branch, and in a moment waxeth a great Tree: and if it can but gain the night of us, that the Sun do but set upon our anger (which the Apostle forbiddeth) converting it self into hatred and rancour, there is almost no remedy

to be freed from it: for it nouriſheth it ſelf with a thouſand ſurmiſes, and falſe perſwaſions, becauſe never was there yet any angry man, that thought his anger cauſeleſs, or unjuſt. It is better then, and eaſier, to learn and accuſtom our ſelves to live without choler, than to uſe our choler and anger, though moderately, and diſcreetly. But if through imperfection and frailty, we find our ſelves ſurpriſed and overtaken therewith, it is better to chace it away ſpeedily than to ſtand dallying with it. For give it never ſo little leave, and it will be Miſtreſs of the Fort, and like the Serpent, which can eaſily draw in his whole body, where he can once get in his head.

6. But thou wilt ſay, how ſhall I repreſs and refrain my anger once heated and inflamed? Thou muſt, *Philotheus*, at the firſt aſſault of choler, ſpeedily aſſemble thy forces together, reflecting upon that which thou haſt in hand, not rudely, nor violently, but mildly and gently, though ſeriouſly, and in all earneſt. For as we ſee in the audiences and aſſemblies of the Senates, or Courts, the Uſhers with crying of peace, make more noiſe, a great deal, than thoſe whom they bid to be ſilent: ſo it happeneth many times, that endeavouring with impetuoſity and main force

force to asswage our choler, we stir up more perturbation and trouble in our selves than the motion it self of choler had done before, so that the heart being thus troubled, is no more master of it self.

7. Secondly, after this soft and sweet straining of thy powers, to reflect upon themselves, practise the advice which St. *Austin* being now old, gave unto the young Bishop *Auxilius*. Do (saith he) that which a man should do. If that bechance thee which the man of God said in the Psalm, *My eye is troubled for anger*, have recourse unto God, crying, *have mercy upon me, O Lord*, that he may stretch forth his right hand to repress thy choler. I mean, that we should desire the assistance of God in prayer, when we perceive our selves shaken with choler; (imitating the Apostles when they were tossed with Winds and Tempest upon the waters) for he will command our passions to cease, and cause a quiet calm to ensue. But I admonish thee, that alway the prayer, which thou makest against this passion of anger which then possesseth and presseth thee, be exercised meekly, leasurely and calmly; not violently, hastily, or turbulently: and this self-same rule may be observed in all remedies which are applyed against this passion of anger.

8. Thirdly, ſo ſoon as thou perceiveſt that thou haſt done ſome act of choler, repair and redreſs the fault immediatly, with another contrary act of mildneſs, exerciſed promptly and ſweetly towards the ſame perſon, againſt whom thou waſt angry. For as it is a Sovereign remedy againſt lying, to unſay it, and go back from the lv, even in the very place where thou toldſt it: ſo is it an excellent ſalve againſt anger, to apply ſuddenly, and out of hand, a contrary act of mildneſs and courteſie: for green wounds (they ſay) are eaſieſt to be cured.

9. Fourthly, when thou art at repoſe and tranquillity, and without any occaſion or ſubject of choler, make great ſtore and proviſion (as they ſay) of meekneſs and gentleneſs, ſpeaking all thy words, and working all thy actions, and uſing all thy behaviour in the ſweeteſt, ſofteſt, and mildeſt manner thou canſt; calling to mind that the Spouſe in the *Canticles* had hony, not onely in her lips, but alſo under her tongue, that is, in her breaſt: not hony onely, but milk too; for ſo we muſt, not onely have ſweet and courteous words to our Neighbour, but, they muſt proceed alſo from the bottom of our heart. Neither muſt we onely have this hony ſweet mildneſs, which is pleaſant and odoriferous in our

our Converſation with ſtrangers, and forreigners abroad, but withall the milk-ſweet behaviour, and fatherly, or brotherly carriage alſo within doors, amongſt our domeſtical friends, and near Neighbours: wherein they are greatly to ſeek, who in the ſtreet be like Angels, and within their houſes ſeem almoſt Devils.

CHAP. IX.

Of ſweetneſs and gentleneſs towards our ſelves.

1. ONe of the beſt exerciſes of meekneſs, is that which we may practiſe towards our own ſelves: never deſpightfully fretting againſt our own imperfections. For though Reaſon command, that we ſhould be diſpleaſed and ſorry when we commit any faults, yet we muſt alway eſchew all melancholy, deſpightful and bitter diſpleaſure: wherein many do highly offend, who (ſtirred up a little to choler and anger) are angry that they be angry, and fret and chafe, to ſee themſelves chafe; for by this manner of proceeding, their hearts (as a man may ſay) are ſoked in choler; and though it ſeems to them, that the ſecond anger conquers and baniſhes away the firſt, yet notwithſtanding it openeth an entrance and a paſſage for a new choler at the firſt occaſion

ſion that ſhall be offered. Beſides that theſe angers, frettings, and bitter chafing againſt our ſelves, tend to pride, and have no other root nor beginning but ſelf-love, which troubleth and unquieteth the ſoul to ſee it ſelf unperfect.

2. The diſlike then which we muſt have of our faults, muſt be a ſober, quiet, and ſettled diſlike. For as a Judg puniſheth much better any malefactor, when he giveth ſentence, his reaſon being untroubled with paſſion, and his ſpirit in calm, than if he ſhould pronounce the ſentence with a paſſionate mind, becauſe judging in paſſion, he chaſtiſeth not the faults according as they are, but according as he himſelf is; ſo we correct our ſelves much better by calm and ſettled Repentance, than by ſower, fretting, and fuming, diſlike; for Repentance done with violence of paſſion, is never according to the heavineſs of of our fault, but according to the ſway of our Inclinations. For example, he that much affecteth Chaſtity, will vex himſelf with an unſpeakable bitterneſs for the leaſt fault that he ſhould commit againſt it: and will but laugh at a groſs Slander and Detraction proceeding from him. On the other ſide, he that hateth the ſin of Detraction, will afflict his ſoul for murmuring a little, and make no reckoning of a grie-

grievous fault committed againſt Chaſtity and ſo of others. And this ſpringeth from no other fountain than that they judg not their Conſcience by Reaſon, but by Paſſion.

3. Believe me *Philotheus*, as the good adviſes of a Father, given ſweetly and heartily to his Child, have far more operation to correct him, than choler and indignation: ſo when our ſoul ſhall have done any fault, if we reprehend it with a quiet and ſweet reprehenſion; more by compaſſion, than by paſſion, and gently encouraging our ſelves to amendment, the Repentance conceived thereupon, will penetrate further, and ſink deeper in us, than a fretful, angry, and ſtorming, Repentance.

4. For my part, if (for example) I had a great affection and deſire, not to fall into the ſin of vain glory, and yet notwithſtanding ſhould have fallen into the ſelf-ſame vice; I would not reprehend my ſoul in this manner: Art thou not a miſerable and an abhominable Caitiff, that after ſo many reſolutions, haſt ſuffered thy ſelf to be carried after this vanity? Fie for ſhame. Liſt not up thy eyes to Heaven, blind, impudent, trayterous and diſloyal to thy God; and ſuch fumes of Reprehenſion; but I would reprehend it rather

rather with reason, and compassively in this sort. Ah my poor heart, we are now fallen into the Ditch, which we had so resolutely determined to escape. Well, let us out again, and forsake it hereafter for ever. Let us yet again call upon the mercy of God, and trust in it, and hope that he will lovingly assist us, to make us hence forward more constant; and so let us return into the path-way of Humility. Courage my soul, from this day we will stand upon our watch and guard, God will aid us; we shall prosper by his grace. And upon this gentle reprehension, would I build a sound and firm Resolution, never to fall again into that fault, using to that end the means convenient, and especially the advice of my Director.

5. But if, notwithstanding, one find that his heart is not sufficiently moved with this sweet manner of Reprehension: he may reproach the fault to himself, and check his soul somewhat roughly, to raise a vertuous shame in it; provided that after he hath thus roundly rated and reviled his heart, he end sweetly and meekly, concluding all his chiding with a mild quiet confidence in God, imitating that great penitent, who seeing his soul afflicted, eased it in this manner: *Why art thou sad, O my soul? and why dost thou trouble me? Hope*

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in God, for I will confeſs unto him, the ſaving health of my countenance, and my God.

6. Raiſe up again thy heart therefore from his fall, with all repoſed quiet; humble thy ſelf heartily before God, acknowledging thine own miſery, not much wondring at the fall, for it is not ſtrange, that weakneſs ſhould be feeble, or miſery wretched. Yet for all that, deteſt from thy heart, that thou haſt ſo often offended God, and with chearful courage, and humble confidence in his mercy, return to the path of vertue, from which thou haſt ſwerved.

CHAP. X.

That we muſt handle our affairs with diligence, but not with too much eagerneſs and ſolitude.

1. THe care and diligence which we ought to have in our buſineſs, are things much different from ſolicitude, anxiety, and overmuch earneſtneſs. The Angels have care of our ſalvation, and do procure it diligently: but for all that they take no thought, they are not ſolicitous therefore, for care and diligence in our cauſe belong to their Charity: ſolicitous and vexing thoughts be clean contrary to their felicity: for care and diligence

gence may be accompanied with tranquillity and peace of mind, but solicitude is alwayes joyned with trouble of spirit.

2. Be careful then and diligent in all thy affairs; for since God hath commended them to thy trust and charge, it is his will that thou take care of them: but if it be possible, be not solicitous, take no thought for them, undertake them not with anxiety and too much fervour; force not thy self in the matter for all violent impressions trouble the judgment, and blind reason, and hinder us from doing well, that which we desire to do earnestly.

3. When our Lord reprehended holy *Martha*, he said: *Martha, Martha, thou art solicitous, and troublest thy self about many things.* Where thou seest, if she had been onely careful, she had not been troubled, but because she was full of solicitous thoughts, and unquietness, she vexed and troubled her self, and for that cause did our Lord reprehend her. Rivers which glide smoothly through the vallies bear great Boats, and rich Merchandise, and the rain which falleth gently in the Champian Countrey, maketh the ground to abound in Grass and Corn; but brooks and rills, which run with violent downfalls, or great over-flowings, ruine the bordering villages, and are unprofitable for

for Traffique, as likewiſe tempeſtuous & ſtormy ſhowers ſpoil both Fields and Meadows. Never came work to be well done, that was followed with too much earneſtneſs. We muſt haſten with leaſure, (as the old Proverb ſaith) he that maketh too much haſt (ſaith *Solomon*) is in danger of ſtumbling or hurting his feet: we end our affairs ſoon enough, when we end them well enough. Drones make more noiſe than Bees, and fly much more haſtily, but they make combs onely, and not hony: ſo they that take exceſſive thought, and go about their buſineſs with overmuch ſolicitude, ordinarily neither do much, nor well.

4. Flies diſquiet us not by their ſtrength but by their number: and great affairs do not vex ſo much as a number of affairs of little value; whatſoever affairs then befall thee, receive them contentedly, with meekneſs and repoſe of ſpirit, and endeavour to diſpatch them by due order, one after another: for if thou ſtrive to do them all at once, the overmuch labour will tire and weary thee, and make thee groan under the burthen, and diſable thee from bringing any thing to good end.

5. In all thy buſineſs, repoſe thy ſelf wholly upon Gods Providence, by whoſe onely means thy deſignments will grow to

a good effect: yet nevertheleſs for thine own part be diligent, and do thy endeavour fair and ſoftly, co-operating with Gods help: and thus doing, believe what ſucceſs ſoever followes thy endeavour, is moſt profitable for thee (if thou placeſt thy confidence in God as thou ſhouldeſt) how ever it ſeem good or bad, according to thy own particular judgment. Like as little children, who with one hand hold faſt by their Father, and with the other gather Straw-berries, or Prim-roſes along the hedges: ſo whileſt thou manageſt the affairs of this World with one hand, lay hold with the other upon the Providence of thy heavenly Father: turning thy ſelf toward him from time to time, to ſee if thy Husbandry and labours be pleaſant unto him. And take heed above all things that thou let not go his hand, or become unmindful of his protection: for ſo thou wilt not be able to go one only ſtep without falling to ground. My meaning is (my *Philotheus*) that amidſt thy affairs, and common Occupations, which require not ſo earneſt attention, thou think upon God more than upon thy affairs: and when thy affairs be of great importance, that to be well done, they require thy whole attention, then alſo oftentimes thou muſt reflect upon God. And as they that

ſail

ſail upon the Sea, to arrive at the deſired Coaſt, look more often up to Heaven than down upon the Sea where they ſail: do thou ſo, and God will work with thee, in thee, and for thee, and all thy Labours ſhall be ſeconded with Conſolations.

CHAP. XI.

Of Obedience.

1. CHarity onely placeth us in the height of perfection, but Obedience, Chaſtity and Poverty, are three excellent Inſtruments to attain unto it. Obedience conſecrateth our ſoul, Chaſtity dedicateth our body, Poverty applieth our goods and ſubſtance to the love and ſervice of Almighty God. Theſe be the three branches of the Spiritual Croſs, which every man muſt bear, all three grounded upon the fourth under-branch, which is Humility. Let us indeavour then, *Philotheus*, to practiſe well theſe three vertues, every one of us according to our Vocation: for we all have obligation to practiſe theſe vertues, although not all after one faſhion.

2. Thou muſt of neceſſity obey thy Eccleſiaſtical ſuperiours, as Archbiſhops, Biſhops, Paſtours, and ſuch as are their Deputies: thou muſt obey thy Civil Superiours, to wit, thy Prince, and his Magiſtrates,

giſtrates, which he hath eſtabliſhed over thy Country: and finally, thou muſt obey thy domeſtical Superiours, Father and Mother, Maſter and Miſtreſs. This Obedience is called neceſſary, becauſe no man can exempt himſelf from the debt and duty of obeying the foreſaid Superiours whom God hath placed in authority, to command, and govern each one according to the charge appointed unto him over us. *Do* then that which they command, and that is Neceſſary Obedience: but to do this more perfectly, their Counſels alſo muſt be followed, and their Inclinations and deſires, ſo far as Charity and Prudence will permit thee. Obey them, when they command ſuch things as are agreeable to thine own will, as to eat, to recreate thy ſelf: for although it ſeem no great vertue to obey in theſe occaſions, yet would it be a great vice to diſobey in them. Obey them when they command things that are indifferent in themſelves, or in thy judgment, as to wear this, or that habit, to go this way, or that way, to ſing, or to be ſilent: and it will be very commendable obedience. Obey them when they command hard, diſpleaſant, and uneaſie, things; and it will be Perfect Obedience.

3 Obey (I ſay) ſweetly, without reply, promptly,

promptly, without delay, chearfully, without repining; and above all, obey lovingly, for love of him, who for our love made himself obedient, even to the death of the Cross, and who (as St. *Bernard* saith) chose rather to loose his life, than to loose Obedience.

4. To learn to obey easily thy Superiours, accustom thy self to condescend and follow the will of thy equals, giving place to their opinions, when they are not vicious, or naughty, without all strife, wrangling, or contention, accommodate thy self willingly to the desires of thy inferiours, so far as reason may permit, and never exercise any imperious commands over them, so long as they be good and virtuous.

5. We must obey all our Superiours, but every one in that, in which he hath charge over us: as in that which belongeth to civil Policy, and publick affairs, we must obey our Prince; our Prelates, in that which belongeth to Ecclesiastical matters; our Father, our Husband, and our Master in *Domestical* business; and our spiritual Director, in the peculiar guidance of our Conscience and Soul.

6. Cause thy Director to order, dispose, and impose the actions of Piety, which thou shouldest exercise, for so they will be more

more excellent, cloathed with a double beauty, the one taken from themſelves, becauſe they are good of their own nature and ſubſtance; the other taken from thy obedience to thy *Director*, in vertue whereof thou doſt perform them. Happy are the obedient, for God will never ſuffer them to go aſtray.

CHAP. XII.

Of the neceſſity of Chaſtity.

1. CHaſtity is the Lilly of vertues, it makes men like to Angels. Nothing is beautiful but by Purity: and the purity of men is Chaſtity. Chaſtity is called honeſty, and the poſſeſſion thereof, Honour, it is named Integrity; and the contrary thereof Corruption. In few words, Chaſtity hath this excellency apart, to be joyntly, the beautiful and lovely virtue of Soul and Body.

2. It is never lawful to receive any unchaſt delight from our bodies in any ſort whatſoever, but onely in lawful marriage: for the ſanctitie of marriage by juſt recompence, repaireth the loſs we receive in that kind of pleaſure. And yet even in marriage, the honeſty of the intention muſt alwayes be kept, that though there be ſome indecency in the delight taken, yet there be alwayes purity and cleanneſs in

in the intention and will that exerciſeth it. The chaſt heart is like the Mother-pearl, which receiveth no drop of brackiſh water, but onely the deaw that falleth from Heaven: and a chaſt heart admitteth no pleaſure, but onely in marriage, which is ordained from Heaven: excepting onely the lawful delight of marriage, it is not lawful ſo much as in thought, to intertain, eſpecially voluntarily, and deliberately, any voluptuous or carnal delight.

3. The Firſt degree of this vertue, may be (my *Philotheus*) to take heed of interraining any kind of pleaſure, that is prohibited or forbidden; as all thoſe are, which are received out of marriage: and thoſe likewiſe which are taken in marriage, but not according to the rule of marriage. For the Second degree, refrain as much as is poſſible, from all unprofitable and ſuperfluous delights, although lawful, and permitted. For the Third degree, fix not thy affection upon the pleaſures and delights ordained and commanded in marriage it ſelf; for though it be lawful to uſe thoſe delights, which are neceſſary for the end, and Inſtitution of Matrimony; yet for all that, we muſt never fix our heart thereupon.

4. All Perſons and Eſtates need this vertue. They that are in widdow-hood, muſt

must have a couragious and strong chastity, to avoid not onely the present or future objects, and occasions of delights, but to resist the Imagination which lawful pleasures, received in marriage in former times, may breed in their Remembrance, their minds therefore being more subject to unclean allurements, and unchast impressions. For which cause St. *Augustine* admireth the purity of his dear friend *Alypius*, who had wholly despised and forgotten the pleasures of the flesh, though tasted by him sometimes in his youth. And truly we see, that when fruits are not yet tainted with rottenness, they may be well preserved, some in straw, some in sand, and some in their own leaves: but being once tainted with a little rott, it is almost impossible to preserve them long, but by confitting, or conserving them in Hony and *Sugar*. Even so Chastity which is not yet violated, may many wayes be guarded and kept whole, and untouched, but being once corrupted, though but a little, cannot be preserved, but by an excellent Devotion, which (as I have oft repeated) is the Hony and Sugar of the mind.

5. Virgins have need of a marvailous, simple, and tender chastity, not suffering the touch of any thing contrary to their clean-

cleanneſs, but to baniſh, without all delay, from their very thoughts, all ſorts of curious conceits, repreſentations, or remembrances of carnal pleaſures: which indeed deſerve not that men ſhould deſire them, ſince Aſſes and Swine be more capable of them than men. Let theſe pure and lovelie clean ſouls therefore, never doubt, but that Chaſtity is incomparably better, more delightful, and more honourable, than any pleaſure contrary thereunto. For as great St. *Hierome* ſaith, the Devil indeavoureth violently, to force Virgins to deſire the Trial of theſe fleſhly pleaſures, preſenting and painting them to their thoughts, infinitely more pleaſant and delicious, than indeed they are: which many times troubleth them much, eſteeming (as this Saint ſaith) that to be more ſweet, which they have not as yet taſted. For as the little Butterfly, ſeeing the flame of a Candle, hovereth curiouſly about it, to prove whether it be as ſweet, as it is fair; and forced with this fantaſie, ceaſeth not, till ſhe burn her ſelf to death at the very firſt Trial: ſo theſe young folk, ſuffer themſelves oft-times, to be ſeiſed with the fond and falſe imagination, which they frame of the pleaſure of voluptuous flames, that after many curious thoughts ſpent upon them, in fine, they caſt themſelves ut-

terly away in the Trial of them, more ſotriſh and fooliſh in this, than the Butterflies, which have ſome occaſion to imagine that the flame is ſweet, becauſe it is beautiful: whereas theſe fond fools, knowing that the pleaſures, which they hover about, are indecent, and diſhoneſt, abſtain not for all that, to proſecute their beaſtly and brutiſh delectation.

6. As for married folk, although the common people cannot be perſwaded thereto, yet is the vertue of Chaſtity moſt neceſſary to them: for Chaſtity of marriage, conſiſteth not in abſtaining abſolutely and wholly from carnal pleaſures, but in being continent, moderate, and temperate in the uſe of them. Now, as this Commandement; *Be angry, but ſin not*; is (in my opinion) harder than this; *Be not angry*: which is rather given to avoid anger, than to Rule and Govern it: So is it farr eaſier to keep ones ſelf altogether from fleſhly delights, than to keep due moderation and temperance in them. True it is, that the holy licence of marriage, hath a particular force and vertue, to extinguiſh and allay, the heat and fire of concupiſcence.

But the frailty of them that enjoy this Licence, paſſeth eaſily from permiſſion, to diſſoluteneſs, and from the uſe, to abuſe.

And

And as we ſee many rich men to rob and ſpoil, not for want, but for covetouſneſs: ſo likewiſe we ſee many married folks, to exceed in intemperance and laſciviouſneſs, notwithſtanding the lawful Objects, wherein they might and ſhould contain their deſires: their unbridled concupiſcence being like wild-fire, which runneth ſcorching and burning here and there, without reſting in any one place. It is alwayes dangerous to take violent purgations, for if one do take more than he ſhould, or if they be not well prepared, the poor Patient receiveth much damage thereby. Marriage was bleſſed and ordained in part, for a purgation and remedy againſt concupiſcence; and it is, doubtleſs, a very good remedy: but yet ſomewhat dangerous, if it be not diſcreetly applied.

7. Moreover, the variety, and change of humane affairs, beſides often and long diſeaſes, do many times ſeperate Husbands from their Wives; and therefore married folk do ſtand in need of two kinds of Chaſtity, the one for abſolute Abſtinence from fleſhly delight, when occaſions occurring do ſeperate them: the other, for moderation and temperate uſe of marriage-pleaſures, when they live together.

8. Thou ſeeſt then that Chaſtity is neceſſary for all ſorts of people: *Follow*

peace with all men (saith the Apostle) *and holiness, without which no man shall see God*: Where, by holiness, is understood Chastity, as St. *Jerome*, and St. *Chrysostome* observe. No (my *Philotheus*) none shall see God without Chastity, none shall dwell in his holy Tabernacle, that are not pure of heart, and as our Saviour *Christ* himself saith, dogs and unchast shall be banished from thence, and *Happy are the pure of heart, for they shall see God.*

CHAP. XIII.

Advices how to preserve Chastity.

1. BE exceeding diligent to with-draw thy self from all occasions and bates of Incontinency; for this vice worketh insensibly, and unperceived: and from very little beginnings, proceeds to great inconveniences. It is alwayes more easie to avoid damage before it come, than to redress it when it is happened.

2: Mens bodies are like to Glasses, which cannot be carried together touching one another, without danger of breaking; like fruits, which be they never so sound and well seasoned, yet, by touching one another, are tainted with rottenness. Water it self in a vessel, be it never so fresh, being once touched by any beast, can not long

long time be preſerved in his freſhneſs. Never ſuffer any man (O *Philotheus*) to touch thee uncivilly, either for mirth, or for favour: for though peradventure Chaſtity may be preſerved in thoſe actions, that are more of lightneſs than of malice; yet the purity and floure of Chaſtity, receiveth ſome detriment and loſs by them. But to ſuffer thy ſelf to be touched diſhoneſtly by any, is the utter ruine and overthrow of Chaſtity.

3. Chaſtity dependeth of the ſoul as of her original Root, and reſpecteth the body, as the matter about the which ſhe worketh. This is the cauſe that ſhe may loſe her ſelf by all the exteriour ſenſes of the body, and by the Temptations and deſires of the ſoul. It is laſciviouſneſs to behold, to hear, to ſpeak, to ſmell, or touch any diſhoneſt thing, when the ſoul obſerveth it, dallieth in it, and taketh delight and pleaſure therein. St. *Paul* poſitively ſaith: *Let not Fornication be ſo much as once named amongſt you.* The Bees not onely refuſe to touch any Carrion, but hate extreamly, and therefore flie haſtily from all unſavory ſmells proceeding from it. The ſacred Spouſe in the *Canticles* is ſaid, to have her hands full of myrrh that it droppeth down from her fingers, and myrrh preſerveth from Corruption; her

lips are coloured with a bluſhing Vermillion, betokening modeſty and ſhamefaſtneſs in words; her eyes are of Doves, for their purity. ſhe weareth golden ear-rings, as never daring to hear of any uncleanneſs, her noſe is compared to the cedars of *Libanus*, that are incorruptible: ſuch ought to be the ſoul of Chriſts ſervant, chaſt, honeſt, clean in hands, lips, eyes, ears, and all her body.

4. To this purpoſe will I tell thee what the ancient Father *Jo. Caſſian* reports, as from the mouth of St. *Baſil* the great: who ſpeaking of himſelf, ſaid; *I know not what belongeth to Women, yet am I not a Virgin.* For truly Chaſtity may be loſt as many wayes as there be kinds of laſciviouſneſs, and fleſhly delights: which according as they are great or little, ſo do they weaken, wound, or kill it out-right.

There are certain particular friendſhips, and undiſcreet, fooliſh ſenſual paſſions, which (to ſpeak properly) do not violate and corrupt Chaſtity, but yet do greatly weaken it, and ſtain the beautiful white of this pure vertue. There are other familiarities and paſſionate friendſhips, not onely indiſcreet, but vicious; not onely fond, but diſhoneſt withall; not onely ſenſual, but carnal: and by theſe Chaſtity is at leaſt ſorely hurt and wounded. I ſay,

ſay, at the leaſt wounded, becauſe it dyeth and periſheth altogether when theſe dalliances and wanton actions do cauſe in the fleſh, the uttermoſt effect of voluptuous delight: for then it is loſt more vilely, wickedly, and deteſtably, than when it is corrupted by Fornication, by Adultery, by Inceſt; ſince theſe latter kinds of diſhoneſty, are onely ſins: but the former (as *Tertullian* ſaith in his Book of Chaſtity, or Shamefaſtneſs) are certain monſters of Iniquity. Now neither *Caſſian*, nor I my ſelf think, that St. *Baſils* words are to be underſtood of any ſuch filthy diſorder, when he ſaid of himſelf, that he was no Virgin; but he ſaid ſo onely for unchaſt and voluptuous thoughts, which a'though they defiled not his body, yet did they contaminate his ſoul, of the purity and chaſtneſs whereof, all generous and noble-minded ſpirits are exceeding jealous.

5. Haunt not the company of unchaſt perſons, principally, if withall, they be ſhameleſs and impudent, as (for the moſt part) they be. For as the he-Goats licking the ſweet Almond-trees with their tongues, do make them degenerate into bitter Almonds: even ſo theſe wanton ſouls, infected with the ſtinch of fleſhly luſts, do ſcarce ſpeak to any of either ſex

but they make them (in some sort) fall from the cleanness of their Chastity: they bear poyson in their eyes, and in their breath, like Basilisks. But contrariwise, keep company with chast and vertuous people: meditate and read often holy things; for the word of God is Chast, and maketh them chast that delight therein: which made *David* compare it to the Topaze, a precious stone, whose property is, to asswage the ardour of Concupiscence.

6. Keep thy self alwayes near and close to Christ Jesus crucified, spiritually by Meditation and holy Communion; for as they that lie on the hearb *Agnus castus*, become themselves chast: so reposing thy heart, in, and upon our Saviour (who is the true, chast, and immaculate Lamb) thou shalt soon perceive thy soul cleansed from all kind of impurity and incontinency.

CHAP. XIV.

Of poverty of Spirit, to be observed in Riches.

1. BLessed are the poor in Spirit, for theirs is the Kingdom of Heaven: accursed then be the *rich in Spirit*, for the misery of Hell is for them. I call him rich in Spirit, who hath riches in his

his Spirit; or rather, which hath his Spirit wholely busied and buried in his Riches. The *Alcyons* make not their neasts bigger than the palm of a hand, and leave but one little hole in them, on the upper side: then do they place them upon the edg of the Sea-shoar, and frame it so firm and so sound in all parts, that when the Waves do chance to raise themselves up, yet the water can never get in, but they remain floating above the Waves; having alwayes (as it were) the upper hand of the Sea, even in the very middest of the Sea. Thy heart (dear *Philotheus*) must be in selfsame manner, open onely to Heaven-ward, and impenetrable, never giving place to Riches and transitory goods, with which if thou do chance to abound, yet keep thine heart free from doating on them with too much affection: let it in the middest of great wealth, be alway master of thy wealth, above thy Riches, not beneath, frank and free out of them, not intangled in them. No, no, lodge not this Celestial spirit of thine, in these base earthly goods, let it be alwayes over them, never in them.

2. There is great difference betwixt having poyson, and being poysoned. All Apothecaries almost, have poyson to use at divers occasions, but they are not for all

that empoyſoned; becauſe they have not poyſon in their bodies, but in their ſhops: Even ſo thou mayeſt have Riches, without being empoyſoned at all with them: if thou keep them in thy bags, or in thy houſe, and not in thy heart. To be Rich indeed, and poor in thought, and deſire, is the greateſt felicity of a Chriſtian: for he hath by that means, the commodity of Riches for this World, and the reward of poverty, in the World to come.

3. Ah *Philotheus*, no man will confeſs himſelf to be covetous, every one contemneth in words that baſeneſs, and vileneſs of heart: they lay their excuſe upon the great charge of Children which urgeth them: upon the rule of wiſdom, which requireth, that men ſhould diligently lay up means to live; they never have too much, ſome neceſſities are alwayes found out to get more. Nay, the moſt covetous wretch of all, will not onely not confeſs himſelf to be ſuch, but thinketh in his Conſcience he is not covetous. For covetouſneſs is a monſtrous Ague; which maketh it ſelf ſo much more inſenſible, by how much more violent & burning it is. *Moſes* ſaw that holy fire, which burned in the Buſh, yet conſumed it not at all: but this prophane fire doth conſume the covetous perſon, and yet it burneth him not:

Nay,

Nay, in the middeſt of all his heats, and ardours, he boaſteth of the cooleſt refreſhing air that heart could wiſh or deſire, and eſteemeth his inſatiable and unquenchable drought, to be a natural and delectable thirſt.

4. If thou deſire long, ardently, and unquietly, the Riches which thou poſſeſſeſt not: it is but a jeaſt to ſay, thou deſireſt not to come by them unlawfully, neither doeſt thou leave to be covetous for all that. He that deſireth a long time, with burning thirſt, and unquiet wiſhes, to drink, albeit he deſire cold water onely, yet he giveth ſufficient witneſs that he is troubled with an Ague. O my *Philotheus*, I know not, whether it be a juſt deſire, to deſire to have juſtly, that, that another poſſeſſeth juſtly: for it ſeemeth to me, that by ſuch deſire we would profit our ſelves, by the damage of others. He that juſtly poſſeſſeth any commoditie, hath he not better right to keep it juſtly, than we to deſire to have it juſtly?

And wherefore then ſtretch we our deſire to his commoditie, to diſpoſſeſs and deprive him of it? Although this could be a juſt deſire, verily it is not charitable; for even we our ſelves would not in any caſe, that another man ſhould deſire, no not juſtly, to have that, which we do and will

will juſtly retain. This was the ſin of *Achab*, who deſired to have *Naboths* vineyard juſtly, the which *Naboth* much more juſtly deſired to keep: *Achab* deſired it continually, ardently, unquietly, and therefore he offended God.

5. Expect not (my *Philotheus*) to deſire thy Neighbours goods, till he himſelf deſireth to part from them; for then his deſire will make thy deſire to be not onely juſt, but charitable alſo. For I do give thee leave to have a diligent care, to augment and encreaſe thy ſubſtance and thy wealth, ſo that it be done, not onely juſtly, but quietly alſo and charitably.

6. If thou affect much the goods, which thou haſt not, if thou be much vexed and troubled about them, ſetling thine heart, and bending all thy thoughts and imaginations to gain them, and fearing with a feeling apprehenſion to looſe them, believe me that thou haſt yet the fit of this burning Ague of Avarice. For they that have ſuch fits, drink the water that is given them, with an haſtie greedineſs, and a certain attentive pleaſure, which healthy men accuſtom not to have. It is impoſſible to take great pleaſure in a thing, but that our affection is much placed upon it.

2. And if thou chance to ſuffer any loſs of thy goods, and feel thy heart clogged with

with ſorrow, and afflicted therewith: Believe me (my dear *Philotheus*) thou beareſt overmuch affection to them; for nothing ſo much witneſſeth the love we bear to a thing which we have have loſt, as the affliction and diſcontent which we ſhew for the loſs.

8. Deſire not then with a full, deliberate, and earneſt deſire, the wealth and commodity, which thou haſt not: and ſettle not thy heart upon that which already thou haſt: diſcomfort not thy ſelf for the loſſes which befall thee, and then thou ſhalt have ſome reaſon to ſay and believe, that being rich in effect, thou art notwithſtanding poor in affection; that thou art indeed poor in ſpirit, and conſequently, that the Kingdom of Heaven appertaineth unto thee.

CHAP. XV.

How to practiſe true and real Poverty, remaining notwithſtanding really Rich.

1. THe Painter *Parrhaſius* repreſented in his Pictures, the people of *Athens* by a moſt witty Invention, painting out their divers and variable humours, cholerick, unjuſt, unconſtant, merciful, high-minded, proud, humble, and cowardly; and all this together. But I (*Philotheus*) would do more than all this

this: for I would put into thy heart, Riches and Poverty both at once, a great care, and a great contempt, of temporal affairs.

2. Take much more care to make thy Temporal goods profitable, and gainful, than worldly men do. Tell me, the Gardiners of great Princes, are they not more curious and diligent to Deck and Trim up the Gardens which they have commended to them in charge, than if they were their own in Propriety? And what is the reason thereof? because, without doubt, they consider those Gardens, as Kings and Princes Gardens, to whom they desire to make themselves acceptable, by their good service. My *Philotheus*, the wealth and possessions which we have, are not ours, God hath committed them unto our charge to cultivate them; and his will is, that we make them profitable and gainful: and therefore we do him good service when we take care of them. But this care must be in us greater and constanter than worldlings have of their Riches. For their labours are for the love of themselves, and ours must be for the love of God. Now as self-love is violent, troublesome and hasty; so the care that we take to satisfie this self-love, is full of vexation, of anguish, and disquiet; And as the love of God

God is ſweet, peaceable, and quiet: even ſo the care which proceedeth from it, although it be even about worldly goods, is both amiable, ſweet, and pleaſant. Let us then have this gracious care of preſerving, yea, and of encreaſing our Temporal commodities, whenſoever any juſt occaſion ſhall preſent it ſelf, and ſo far forth, as our Eſtate and Condition requireth: for God will that we do ſo, for the love of him.

3. But take heed (my dear *Philotheus*) that ſelf-love deceive thee not, for ſometime it counterfeiteth ſo craftily the love of God, that thou wouldeſt verily think it were the ſame. Now, that it deceive thee not, and that this care of thy Temporal goods, turn not into ſecret Avarice; over and above that which I ſaid in the Chapter going before, we muſt very often practiſe a true, real, and effectual poverty, in the midſt of all the Riches and wealth, that God hath given us.

4. Alwayes then abandon ſome part of thy goods, beſtowing it on the poor with a willing heart; for, to give away that one hath is to impoveriſh himſelf by ſo much as he giveth; and the more one giveth, the more poor he becomes. True it is, that God will pay it and render it all again, not onely in the next World, but

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even in this preſent life; (for nothing ſo much proſpereth our Temporal Eſtate, as almes-giving) but notwithſtanding, until ſuch time as God doth reſtore and repay that which thou haſt thus given, thou remaineſt by ſo much poorer indeed than thou waſt. O how holy and Rich is that Poverty, which cometh by alms-deeds!

5. Love poor folk, and poverty, for ſo ſhalt thou become Poor indeed, becauſe (as the Scripture teacheth) *we are made like the things which we love.* Love makes Lovers fellowes, and equals: *who is weak* (ſaith St. *Paul*) *with whom I am not weak?* he might have ſaid likewiſe; who is poor with whom I am not poor? for love made him like thoſe whom he loved. If then thou love the poor from thine heart, thou ſhalt be truly partaker of their poverty, and become as Poor as they. But if thou love the poor, witneſs this thy love, by going often among them: be glad to ſee them in thine own houſe, and viſit them in theirs; keep them company willingly, rejoyce that they approach nigh thee in the Church, in the ſtreet, and elſewhere. Be poor in talking, ſpeaking, and converſing courteouſly among them: but be rich-handed, giving them liberally of thy goods, as having more abundance.

6. Wilt thou go one ſtep further, my dear

dear *Philotheus*, content not thy ſelf to be poor, but procure thou to be poorer than the poor themſelves are. And how may that be? The ſervant is inferiour to his Maſter: be thou then a ſervant of the poor: go and attend upon them in their beds, when they are ſick; I ſay unto thee, attend on them, and ſerve them with thine own hands: be their Cook thy ſelf, and at thine own expences: be their Laundreſs, and bleacher of their linnen. O *Philotheus*, this manner of ſerving is more glorious than a Kingdom. I cannot ſufficiently admire the ardent affection with which this Counſel was put in practiſe by St. *Lewis*, one of the greateſt Kings under the Sun, in all kind of greatneſs and excellency. He waited oft-times at the Table of the poor whom he nouriſhed, and cauſed three poor men almoſt every day to dine at his own Table, and eat himſelf often the reliques of their pottage, with ſuch a love as the like hath not been ſeen. When he viſited the Hoſpitals of ſick folks (which he did very often) he ſerved them ordinarily, which had the moſt horrible and loathſome diſeaſes, as *Lazars* Cankers, and ſuch like: and performed all this ſervice unto them bare-headed, and kneeling on the ground, conſidering, and alſo reſpecting in their perſons, the Sa-

Saviour of the World: and cherishing them with as tender a love, as any sweet Mother could do her own child. St. *Elizabeth* Daughter to the King of *Hungarie*, often-times put her self amongst the poor, and for her Recreation, sometimes would apparrel her self like a poor woman amongst her Ladies, saying unto them, If I were poor, thus would I attire my self. O *Philotheus*, how poor were this Prince and Princess amidst their Royal Riches, and how Rich were they in this their admirable poverty! Blessed be they that be poor in this sort, for unto them belongeth the Kingdom of Heaven. *I was hungry, and you gave me to eat: I was naked, and you cloathed me; possess you the Kingdom prepared for you from the foundation of the World*: will the King of the poor, and of Kings, say at his great dooms day.

7. There is no man but upon Some occasion, one time or other, shall stand in need of some, commodity. Sometimes comes a guest whom we ought, or would, entertain very well, and for the present we have nothing to receive him in good sort withall: Sometimes our best apparrel is in one place, and we our selves in another, where occasion requireth that we should go better cloathed.. It happens another

nother time, that all the Wines of our Cellars do work and looſe their taſte: ſo that there remain onely low and green Wines for our own uſe. Another time in a long journey, we light upon ſome Cottage to lodge in, where all things are lacking; where there is neither Table nor Chair, nor Bed, nor Chamber, nor any to ſerve us. To be brief, it is a very ordinary thing, to ſtand oft-times in need of ſome neceſſary commodity, be we otherwiſe never ſo Rich. Well, this is to be poor in effect, and in very deed, when we lack theſe things. *Philotheus*, rejoyce in ſuch occaſions, and accept them with all thy heart, and ſuffer them chearfully, for Gods love.

8. When ſome inconvenience befalls, that impoveriſheth thee, either of a great deal, or of a little, as Tempeſt, Fire, Inundations, Dearth, Thieves, Proceſs, Perſecution, or the like, O then, *Philotheus*, is the time indeed to practiſe poverty of ſpirit, receiving with mildneſs, this loſs, and diminiſhing of our wealth, and accommodating our ſelves, patiently and conſtantly, to this unexpected empoveriſhment. *Eſau* preſented himſelf to his Father, with his hands all hairie, and ſo did *Jacob* likewiſe: but becauſe the hair which covered *Jacob*'s hands, ſtuck not to his

his own skin, but to his gloves, one might have taken away the hair from him, without hurting him: but becauſe the hair of *Eſau*'s hands, grew upon his own skin, and not upon his gloves, being hairie by nature, he that would have indeavoured to pull off his hair, ſhould have put him to pain and torment, and he would have ſtriven and ſweat to defend himſelf from fleaing. When our Riches cleave to our very ſoul, if Tempeſt, if Thieves, if a Catch-pole, do but ſnatch any piece from us, what complaints, what ſtirs, what impatience, preſently ſhew we? But when our Riches cleave but onely to the care that God would have us take, and do not ſtick to our heart, if they fleece us, and deſpoyl us of them, we fall not beſide our ſelves therefore, nor looſe the quiet and tranquillity of mind. This is the difference betwixt the beaſts and men as touching their cloaths: for beaſts cloaths, ſtick to their fleſh, and mens apparrel, are onely caſt about them, ſo that they may be put off and on at their pleaſure, without any pain, or inconvenience.

Chap.

CHAP. XVI.

How to practiſe Richneſs of Spirit, in real Poverty.

1. BUt if thou chance to be verily poor indeed (*Philotheus*) Let me entreat thee to be poor likewiſe in ſpirit: make a virtue of neceſſity, and value this precious Pearl of poverty at a high rate and eſtimation which it deſerveth. The luſtre thereof is not diſcovered perfectly in this World, and yet nevertheleſs it is exceeding Rich and Beautiful.

2. Be patient, becauſe thou art in good company. Our Lord and the Bleſſed Virgin, the Apoſtles, ſo many Saints, both men and women, have been exceeding poor, though they had means to be Rich, yet they contemned Riches. How many great Worldlings have there been, who even with mighty contradictions and reſiſtance of their friends, have indeavoured and intended with incomparable care, to find out Poverty, and enjoy her company in Cloyſters and Hoſpitals. And behold here *Philotheus*, holy Poverty more favourable to thee than unto them, ſhe preſenteth her ſelf unto thee of her own accord, thou haſt met with her without ſearching painfully after her: embrace her

her then as a dear friend of Christ Jesus, who lived and dyed in poverty. Poverty was his Nurse, and his Hostess all the dayes of his life.

3. Thy poverty (*Philotheus*) hath two great priviledges by which she can make thee Rich. The First is, that she came not unto thee at thy own inviting, or election, but by the onely will and choice of God, who made thee poor without any concourse of thy own will. That then, which we receive purely from Gods holy will, is alway most acceptable unto him, provided that we receive it chearfully; and for love and reverence of his holy will: where there is least of our own will, there is most of Gods pleasure. The simple and pure acceptance of Gods holy will maketh patience most excellent.

4. The Second priviledge of thy poverty is, that it is a poverty poor indeed, and in good earnest. Poverty that is commended, cherished, esteemed, succoured, assisted, is not altogether poor, and hath yet some Riches in it: But poverty which is despised, eschewed, reviled, reproached, and abandoned of all, is poverty indeed.

5. Complain not then (my dear *Philotheus*) of thy poverty. For we complain not, but of that which displeaseth

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us; and if poverty displease thee, thou art no more poor in Spirit, but rich in Affection.

6. Be not discomforted, that then thou art not so well succoured and assisted, as is requisite, for in this want consisteth the excellency of poverty. To have a desire to be poor indeed, and yet not willing to have incommodity, is an over great ambition: for that were to be willing to have the honour of poverty, and the commodity of Riches.

7. Be not ashamed to be poor, or to ask Alms for Gods sake: Receive with Humility that which shall be given thee, and take the denyal meekly and quietly. Remember often the voyage, which our Lady made into *Egypt*, to carry thither her dear Child, and how much contempt, poverty, and misery she was driven to suffer. If thou live thus, thou shalt be most Rich amidst thy poverty.

CHAP. XVII.

Of Friendship, and first of wicked and fruitless Friendship.

1. LOve hath the first and chief place among all the passions of the soul: it is the King of all the motions of the heart, it changeth all the other into it self, and maketh us altogether such as is the

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the thing which we love. Take heed then, O *Philotheus*, that thou love no bad thing, for then thou thy ſelf wilt become altogether bad. Now of all love, Friendſhip is the moſt dangerous, becauſe other love may be built without Communication; but Friendſhip being wholly grounded upon that, hardly can one have with another, without participating of his qualities and conditions.

2. All love is not Friendſhip: for one may love, and not be loved, and then is there love, and not friendſhip; becauſe friendſhip is a mutual love, and if the love be not mutual, it is not friendſhip. Neither is it enough that it be mutual, but the parties that love one another, muſt know and acknowledg the affection that is between them: for if they know it not, they may have love one to the other, but not friendſhip. There muſt be alſo ſome ſort of Communication between them, for that is the ground of Amity: and according to the diverſity of Communications, friendſhip alſo is divers: and Communications alſo are idvers, according to the diverſity of goods which they do mutually Communicate: If they be falſe, vain, and forged goods, then is the friendſhip falſe and forged: if they be good indeed, then is the friendſhip true; and the more excellent

cellent the goods communicated be, the more excellent is the friendſhip. For as that hony is beſt that is gathered from the bloſſoms of the ſweeteſt, and excellenteſt flowers: So that Love which is founded on the beſt Communication is moſt excellent. And as there is hony in *Heraclea*, a Province of *Pontus*, which is poyſonous, and maketh them ſenſeleſs that taſte of it, becauſe it is gathered from the venemous herb *Aconitum*, which groweth in great abundance in that Countrey; even ſo friendſhip grounded upon the Communication of falſe and vitious things, is altogether falſe and wicked friendſhip.

The Communication of carnal pleaſures, is a mutual propenſion and intiſement to ſuch delights: which can no more bear the name of friendſhip among men, than the ſelf ſame Communication of pleaſure among Aſſes and Horſes. And if there were no other Communication in Marriage, there were alſo no friendſhip at all: but becauſe beſide that Communication of thoſe delights neceſſary for the procreation of children, there is alſo in the eſtate of marriage mutual and indiviſible Communication of life, labour, goods, affections, and of indiſſoluble faith and loyalty: therefore is the love of Marriage a true and holy friendſhip.

4. Friendſhip grounded upon the Communication of ſenſual pleaſures, is very groſs and unworthy the name of friendſhip, as alſo is that which is founded upon frivolous and vain vertues, which depend onely on the judgment of the ſenſe. I call thoſe pleaſures ſenſual which principally and immediately are received by the operations and actions of the exterior ſenſes of the body, as is the beholding of fair beauty, the hearing of ſweet voices, touching, and the like. I call frivolous virtues, certain abilities, and vain qualities, which feeble and ignorant wits call vertues and perfections. Hearken to the greater part of Maids, Women, and young folk, they will not fail to call ſuch a Gentleman very virtuous, and endued with great perfections, becauſe he danceth well, he playes well at all games, he goeth decently apparrelled, he ſingeth well, he diſcourſeth well he is of a courtly behaviour. And jeaſting wits eſteem him moſt vertuous amongſt them, that is the greateſt ſcoffer. But as all theſe things depend on the corporal ſenſes of men, ſo alſo theſe friendſhips, which belong to them, are rightly termed ſenſual, vain, and frivolous, and deſerve rather the name of fondneſs, than of friendſhip. Such are ordinarily the amities of young folk, which reſpect

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and affect a trim beard, fair locks, or goodly tramels of hair, lovely looks, ſmiling eyes, gay apparrel, idle behaviour, and fond pratling friendſhips, onely fit for the green age of thoſe lovers whoſe vertue is but pen-feathered, and whoſe judgment is yet in bloſſom: and ſuch amities as they are ſlightly grounded, ſo they lightly paſs away, and melt like ſnow in the ſummer.

CHAP. XVIII.

Of Love, and love Toyes.

1. WHen theſe fooliſh amities paſs amongſt perſons of divers ſex, without pretence of marriage, they be called rightly love-toyes: for being but certain Abortive, or untimely Images, or rather ſhadowes of Amity, they deſerve not the name of true love or friendſhip, for their incomparable vanity and imperfection. And yet by them are the hearts of men and women engaged, chained, and intangled the one with the other in vain, upon fooliſh affections, founded upon theſe frivolous Communications, and fond Delights, of which but even now I ſpake. And although theſe fooliſh loves do ordinarily melt, and turn into carnal actions, and filthy laſciviouſneſs: yet that is not the firſt deſign and intention of the perſons betwixt whom they

they pass: for then they would no more be love-toyes, but manifest and detestable leachery. Sometimes many years pass, before any such gross wickedness happen between them that are infected with this folly, and no action will be committed directly contrary to bodily Chastity: the parties onely contenting themselves to steep their hearts (as it were) in wishes, desires, sighs, woing speeches, and such like vanities, and all this for sundry motives and pretensions.

2 Some have no other design, than onely to satisfie their hearts in giving and taking love, following their Amorous desires: and these take not much consideration in choice of their loves, but onely follow the cast of their own Inclinations: so that at the first incounter of any object pleasing their humour, never examining the inward conditions, or qualities of the party, they will out of hand begin this frivolous Communication of wanton love, and thrust themselves far into those miserable snares, from which afterward they shall have much ado to deliver themselves. Others suffer themselves to walk that trace of vanity, esteeming it no small glory, to take and link hearts together by love: and these persons, making election of their loves for glories sake, set up their snares,

and

and ſpread their ſails in eminent, rare, and illuſtrious places. Others are carried away both by their Amorous Inclination, and vain glory joyntly: for though their heart is altogether inclined to love, yet will they not talk of it, without ſome advantage of glory. Theſe amities are all naught, fooliſh and vain: *naught*, becauſe they end and dye at length in the ſin of the fleſh, and ſteal away the noble paſſion of love, and conſequently, the heart from God, from the married Wife, and from the Husband, to whom it was due; *fooliſh*, becauſe they have neither reaſon, nor foundation: *vain*, becauſe they yield no profit, nor honour; nor contentment: nay, contrarily, they looſe time, ſtain honour, and give no other pleaſure, but onely a vain deſire to hope for they know not what, and pretend they underſtand not wherefore; for it ſeemeth ſtill to theſe baſe and feeble ſpirits, that there is, I know not what, to be deſired in the Teſtimonies and ſigns which are ſhewed them of mutual love, but they cannot tell what it is: ſo that their deſire is endleſs, and hath no bound, going ſtill onward, and vexing their hearts with perpetual diſtaſtes, jealouſies, ſuſpicions and diſquietneſs.

3. Saint *Gregory Nazianzene* writing againſt vain Women, and love-wantons,

ſpeaketh very well of this matter; a little parcel of the much that he directly ſpeaketh againſt Women (but may as directly be applyed againſt Men) is this that followeth: *Thy natural beauty is ſufficient for thy Husband: but if it be for many men, like to a Net ſpread out for a flock of fooliſh Birds, what will become of it? He will be pleaſing to thee, that hath pleaſed himſelf in thy beauty: thou wilt render him glaunce for glaunce, one wanton look for another: ſoon after will follow pretty ſmiles, and oftentimes languiſhing loves terms ſhot forth at random, for an entrance, or firſt beginning: but ſoon after wilt thou paſs to plain and manifeſt idle talk. Take heed, O my prating tongue, to tell what uſually follows; yet will I ſay this one truth: nothing of all thoſe things which young men and maidens ſay and do together in theſe fooliſh paſtimes, is exempted from great and ſtinging motions of the fleſh; all the tricks of wanton love are linked one with another, and do follow one another, even as one piece of Iron drawn by the Load-ſtone, draweth divers other pieces likewiſe after it.* O how well ſaith this great and godly Biſhop, what doſt thou intend to do? to make love? but no body maketh love voluntarily, that doth not receive it neceſſarily. He that catch-

catcheth in this ſport, is likewiſe caught himſelf. The herb *Aproxis* receiveth fire ſo ſoon as it commeth near it: our hearts do the like; ſo ſoon as they ſee a heart inflamed with love for them, they are preſently inflamed with love for it. Well (will another ſay) I will take but a little of this flame of love. Alas, thou deceiveſt thy ſelf, this, love-fire is more active than thou imagin'ſt, when thou makeſt account to have received but one ſparkle thereof into thy heart, thou wilt be amazed to ſee that in a moment it will have ſeized upon thy whole heart, and burnt to aſhes all thy Reſolutions, and turned thy Reputation into ſmoak. The wiſe man cryeth out, ***Who will have compaſſion on an Inchanter ſtung with a Serpent?***

I alſo cry after him: O fools, and ſenſeleſs hearts, think you to charm love, and tame it as you liſt your ſelves? you would play and dally with it, but it will bite and ſting you to the heart: and what think you then will be ſpoken of you? Every one will deſervedly mock and ſcoff at you, that would needs undertake to inchant love, that upon a falſe aſſurance would put into your boſom ſo dangerous a Snake, which hath invenomed your Soul, and poyſoned your Honour and Eſtimation.

4. O how miſerable a blindneſs is it, to

trifle away in this sort, upon so frivolous an advantage, the principal Jewel of our soul? *Philotheus*, God careth not for man, but in regard of his soul: nor for the soul, but in regard of the will: nor for the will, but in regard of the excellent acts of love. Alas, how much want we of that store of love which we need? The defect of our love to God-wards, is infinite, and yet in the mean time (wretches that we be) we lavish it out, and mispend it riotously upon vain and frivolous things, as if we had enough and too much to spare. But consider that our great God, who hath reserved to himself the love of the Soul, onely for an acknowledgment of our Creation, Conservation and Redemption, will exact a very straight account for all these foolish expences of so precious Riches: if he make so rigorous an examination of idle words, what will he do of idle, impertinent, foolish, and pernicious, loves?

5. The Wall-nut-Tree endamageth the Vines, and Fields where it is planted: for being so great a Trunk, it draweth all the fat and sap of the ground where it groweth, and maketh it afterwards unable to nourish other plants: the leaves thereof are so stuffed together, that they make too large and thick a shadow, and allureth tra-

travellers unto it, who, to beat down the Nuts, ſpoil and tread down all round about it. Theſe wanton loves do the very ſame harm to the ſoul, for they do wholly poſſeſs the ſoul, and ſo vehemently draw away all her motions, that ſhe is not able to employ her powers in any other good work. Their Entertainments, Communications, Parlies, and amorous Toyes, are ſo frequent that all their golden time, all their good leaſure, is ſpent in them; and finally they draw ſo many Temptations, diſtractions, ſuſpicions, and other ſuch bad adherents, that the whole heart is tyred and trampled therewith. To be brief, theſe wanton loves do not onely thruſt out of doors the Heavenly love of God, but withall baniſh the fear and reverence of his Maieſty, and weaken the ſpirit, impair their Reputation: they are in a word the May-game and paſtime of Courts, but the miſchief, deſtruction and peſtilence of Hearts.

CHAP. XIX.

Of true Friendſhip.

1. LOve every one (*Philotheus*) according as Charity commandeth: but have friendſhip onely with thoſe, with whom thou mayſt Communicate in good and vertuous things: and

the more exquiſite the vertues be, in which this mutual Communication is made, the perfecter will the friendſhip be, that is grounded thereon. If the Communication between you be in ſciences and learning, the friendſhip grounded thereon is indeed very commendable, and more commendable, if the Communication be in vertues, with Prudence, Juſtice, and diſcretion. But if the mutual Communication be exerciſed in the acts of Charity, Devotion, and true Chriſtian perfection, O how precious and excellent will this friendſhip be! It will be excellent, becauſe it cometh from God; excellent, becauſe it goeth to God; excellent, becauſe it is placed in God; excellent, becauſe it ſhall laſt everlaſtingly with God. How good is it to love upon Earth, as they love in Heaven, to learn to cheriſh one another in this World, as we ſhall do eternally in the next! I ſpeak not here of the ſimple love of Charity: for that muſt be born unto all men; but of ſpiritual friendſhip by which two or three, or many ſouls do Communicate their Devotion, their ſpiritual affections, and make themſelves to be but one ſpirit in divers bodies: ſuch happy ſouls may juſtly ſing: *Behold how good a thing it is, and how pleaſant for Brethren to dwell together.* For the delicious balm

balm of *Devotion* diſtilleth from one heart to the other, through continual participation: in ſo much that it may be ſaid, that God hath powred out upon this friendſhip, his bleſſing and life for ever. All other friendſhips are but ſhadows in compariſon of this, their bonds be but Chains of glaſs or jet, in compariſon of this great bond of holy *Devotion*, whoſe links are all of Gold.

2. Make no other friendſhip but this, I mean of thoſe amities which thou makeſt anew hereafter: for thou muſt not therefore forſake, or deſpiſe the friendſhip and amity which either the bond of nature, or the obligation of fore-paſſed duties do bind thee unto toward thy Parents, Kinſfolks, Benefactors, Neighbours, and others.

3. Many (peradventure) will ſay unto thee, that we ſhould have no kind of particular friendſhip or affection, becauſe it diſtracteth the mind, occupieth the heart, ingendreth envy and emulation: but they are deceived in their advice, for having ſeen in the writings of many devout Authors, that particular Amities, and exceſſive Affections, do infinite harm unto Religious perſons, they imagine therefore that it is ſo with the reſt of the World. But there is great difference between both caſes:

caſes: for thoſe which live in the World, and deſire to embrace vertue, it is neceſſary to unite themſelves together by a holy friendſhip, to back and encourage one another to help and ſupport themſelves mutually for the obtaining of all piety and goodneſs. And as they that go upon plain ground, need not to be led by the hand though they which go upon craggie Rocks, or ſlippery wayes, do hold one by the other, to walk more ſteddily & ſecurely: ſo they that be in good Society, ſtand in no need of particular friendſhips, but they that walk in the ſlippery paths of the World, muſt of neceſſity have ſome friend or companion, thereby to ſuccour and aſſure one another amongſt ſo many dangerous paſſages which they are to go through. In the World all aſpire not to the ſame end, all are not of one mind: one muſt then doubtleſs withdraw himſelf from ſome, and joyn himſelf to others, and ſo make friendſhip according to the pretention of the end which he intendeth. This particularity maketh a partiality indeed, but a holy partiality which maketh no diviſion, but onely betwixt good and bad, Sheep and Goats, Bees and Drones, which is a ſeparation that is moſt neceſſary for our ſouls.

4. No man can deny, but that our bleſ-

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ſed Lord, with a more ſweet, tender, and particular amity, loved St. *John*, *Lazarus*, *Martha*, and *Magdalen*, than he did others of his friends and acquaintance: for the Scripture teſtifieth ſo much. All men know that St. *Peter* tenderly loved St. *Mark* and *Petronilla*: and St. *Paul* his *Timothie*, and St. *Thecla*. St. *Gregory Nazianzene* boaſteth an hundred times of the incomparable friendſhip which he had with St. *Baſil* the great, and deſcribeth it in this manner: It ſeemed that in either of us, there was but one ſoul dwelling in two bodies: for although you muſt not believe thoſe Philoſophers, who ſaid, that all things were in every thing: yet of us two you may believe, that we were both of us in each one of us, and one within the other: we had both of us the ſame pretenſion to exerciſe vertue, and to apply all the enterprizes and deſigns of our life to future hopes, departing in this manner out of this tranſitory World, even before we came to dye corporally to it. St. *Auguſtine* teſtifieth that St. *Ambroſe* loved *Monica* exceedingly, for the rare vertues which he marked in her, and that ſhe likewiſe eſteemed of St. *Ambroſe* as of an Angel of God. But I am to blame to hold thee ſo long in a matter that is ſo clear. St. *Hierome*, St. *Auguſtine*, St. *Gregory*, St.

St. *Bernard* and all the devouteſt ſervants of God, had moſt particular amities, without any prejudice at all of their perfection. St. *Paul* reprocheth the ill behaviour of the Gentiles, accuſing them that they were people *without all affection*, to wit, that they had no true friendſhip. And *Thomas Aquinas*, with all other good Philoſophers, confeſs that friendſhip is an excellent moral vertue: and he, and they, ſpeak of particular friendſhip, ſince they all ſay, that perfect friendſhip cannot be extended to many perſons: ſo that perfection doth not conſiſt in having no particular amity, but in having none but good, vertuous and holy.

CHAP. XX.

The difference betwixt true and vain Friendſhip.

1. BUt now mark an excellent and neceſſary advertiſement, my *Philotheus*; The hony of *Heraclea*, which is ſo venemous, is like the other which is wholeſom, ſo that there is danger to take the one for the other, or to mingle them together; for the goodneſs of the one, would not hinder the harm which might come by the other. He muſt be upon his guard that will not be deceived in theſe friendſhips, principally when they are

are contracted between perſons of diverſe ſex, under what pretence ſoever: for the Devil oftentimes changeth one friendſhip into the other. They begin in vertuous love: but if they be not very wary, fond and idle love will firſt mingle it ſelf, then ſenſual love, and afterward carnal and fleſhly love. Nay, there is danger in ſpiritual love, if one be not very diſcreet: though in this it be more difficultie for the Devil to cozen us in the change, becauſe the purity and milk-white cleanneſs of this love, diſcovereth very eaſily the filth that Sathan offereth to mingle with it: and therefore when he enterprizeth to deceive us in this, he doth it more craftily, and maketh impure affections to ſlide into us, almoſt without our notice or feeling.

2. Thou maiſt diſcern Worldly friendſhip from holy and vertuous amity, as the *Heraclean* hony is known from the wholeſom. The hony of *Heraclea* is ſweeter to taſte than the ordinary hony is, becauſe of the luſcious juice of the *Aconite*, from whence it is gathered: and ſo worldly amity floweth with a ſtream of hony words, bringeth alwayes abundance of paſſionate ſpeeches, and affectionate commendations, drawn from beauty, from well-favouredneſs, from gracious behaviour, and other ſenſual qualities: but holy friend-

friendſhip ſpeaketh ſimply, plainly, and frankly, and commendeth nothing but Gods grace and vertue, the onely foundation upon which her ſelf is grounded. The hony of *Heraclea* ſwallowed down, cauſeth a dizzineſs in the head: and falſe friendſhip breedeth a giddineſs in the mind, making men to ſtagger in Chaſtity, to ſtumble in Devotion, tranſporting true and holy affection to dainty languiſhing looks, ſenſual allurements, diſordered ſighs, petty complaints that they are not beloved, to alluring geſtures of love-tears, purſuit of kiſſes, and other too familiar and uncivil favours, which are aſſumed and undoubted ſigns of a near overthrow of honeſty. But as for holy friendſhip, it hath no eyes but ſimple, chaſte, and ſhamefac't: no entertainments or embracements, but ſuch as be pure, and frankly offered in ſight of all men; no ſighs, but for Heaven; no favours, but ſpiritual; no complaints, but when God is not loved; infallible and evident tokens of honeſt and chaſt love. The hony of *Heraclea* troubleth the ſight, and this worldly friendſhip blindeth the judgment, ſo that they which be infected therewith, think they do well when they do ill, and eſteem their excuſes and pretexts to be true and irreproveable reaſons; they fear the light, and love

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the darkneſs. But holy friendſhip hath a clear eye-ſight, and hideth not her ſelf, but appeareth willingly before honeſt perſons. In fine the hony of *Heraclea* leaveth a bitter reliſh in the mouth: and ſo falſe and wanton friendſhips turn to carnal words, and fleſhly requeſts; and, if they receive the denyal, into injuries, cavils, ſlanders, ſadneſs, confuſions, jealouſies, which oftentimes provoke madneſs of mind. But true friendſhip is alway alike, honeſt, mannerly, amiable, and never changeth, but into perfecter and purer union of ſpirits, and is a lively Image of the bleſſed friendſhip uſed in Heaven.

3. Saint *Gregory Nazianzene* ſaith, that the cry of the Peacock, when he ſheweth his ſtarry wheeled Tail, provoketh the Pea-hens to luſt: when we ſee a man play the Peacock, deck, and trim up himſelf, and then come to parlie and prattle with a woman, without pretence of marriage, without doubt it is but to provoke her to diſhoneſty; and a chaſt woman ſhould ſtop her ears, to the end ſhe might not hear this Peacocks ill-favoured noiſe, nor the voice of this falſe enchanter, who would ſubtilly enchaunt and charm her ſoul: but the Woman that hearkneth, O what an ill ſign it is, that the over-throw of her reputation is at hand! 4 Young

4. Young folks, which uſe ſweet looks, wanton geſtures, ſecret Courtings, or ſpeak words which they would not have heard or marked by their Fathers, Mothers, Husbands, Wives, or ſpiritual Maſters, give ſufficient witneſs, that they deal about other matters, than of Honour and Conſcience. The bleſſed Virgin was much troubled in thought, when ſhe ſaw an Angel in a mans likeneſs, becauſe ſhe was all alone, and that he gave her extraordinary, though heavenly prayſes. O Saviour of the World, Purity feareth an Angel in the ſhape of a man, and why I pray you ſhould not impurity and frailty fear a man, although he come in the ſhape of an Angel, when he prayſeth her with humane and ſenſual commendations?

CHAP. XXI.

Advices and remedies againſt naughty Friendſhips.

1. BUt what remedy againſt this wicked Seminary of fooliſh loves, and wanton Impurities? As ſoon as ever thou feeleſt thy ſelf ſurprized with this infection, turn thy ſelf away immediately, and with an abſolute deteſtation of this vanity, run unto the Croſs of our Saviour, and take his Crown of Thorns, to put about thy heart, to the end theſe little foxes approach no nigher. 2. Take

2. Take heed of coming unto any kind of compoſition with this falſe enemy: ſay not, I will give him the hearing, but I will do nothing that he ſhall will me; I will lend mine ears unto him, but deny him my heart. O no *Philotheus*, for Gods love be rigorous and ſtiff in theſe occaſions. The heart and the ear maintain one the other: and as it is impoſſible to ſtop a ſtrong ſtream, that taketh his deſcent from a ſteep mountain: ſo it is hard to hinder, that the love which entreth into the ear, make not likewiſe his entry into the heart. *Alcmæon* ſaid, that Goats do breath by the ears, and not by the noſthrils. True it is, that *Ariſtotle* denyeth it; and for my part, I know nothing thereof: yet this I am aſſured, that our heart breatheth by the ear; and that as it aſpireth, and ſendeth forth his thoughts by the mouth, ſo it reſpireth and taketh breath by the ear, by which it receiveth other mens thoughts. Let us then keep our ears diligently from the air of fooliſh words, leſt it infect our heart. Hearken not then to any kind of wanton motion or propoſition, under what pretext ſoever it be made: onely in this caſe it makes no matter to be uncourteous and unmannerly.

3. Remember thou haſt vowed thy heart to God, and ſacrificed all thy love to

to him: it ſhould then be ſacrilege, to take one dram thereof from him; rather offer it again and again unto him, by a thouſand hearty Reſolutions and Proteſtations; and keeping thy ſelf cloſe within them, as Deer within their thickets, call upon God, he will help thee, his love will take thine into his protection, that thy love may live for him onely.

4. But if thou be already enſnared in the Nets of theſe fooliſh Loves: what difficulty will it be to ſhift thy ſelf out? Preſent thy ſelf before the Divine Majeſty, acknowledg in his preſence, the greatneſs of thy miſery, frailty, and vanity. Then with the greateſt force that thine heart is able to make, deteſt the Loves which thou haſt begun, abjure the vain profeſſion, which thou haſt made of them; renounce all the promiſes made or received: and with a firm and reſolute will determine in thine heart, and reſolve thy ſelf never any more to enter into theſe fond diſports, and toyiſh entertainments of wanton Love.

5. If thou couldſt with-draw thy ſelf from the object, it were an excellent remedy. As they that have been bitten by Serpents, can not eaſily be cured in the preſence of them which have been at other times hurt with the ſame biting: ſo the

the perſon which is bitten with love, ſhall have very much ado to be healed of this paſſion, ſo long as he is nigh the other, which is alſo hurt with the ſame ſting. Change of place is a ſoveraign remedy to appeaſe and allay the tormenting heats of grief and love. The perſon, of whom St. *Ambroſe* ſpeaketh in his ſecond Book of Penitence, having made a long voyage, returned altogether freed and delivered from his fooliſh loves, in which he was before entangled, and became ſo changed that his fond ſweet heart meeting him, and ſaying; Knoweſt thou not me? I am the ſame that I was: Yes, anſwered he, but I am not the ſame that I was; his abſence had brought him to this fortunate change. And St. *Auſten* witneſſeth, that to mitigate the grief which he ſuffered for the death of his friend, he with-drew himſelf from *Tagaſta* where his friend departed, and came to *Carthage*.

6. But he that cannot with-draw himſelf, what muſt he do? he muſt abſolutely cut off all particular converſation, all ſecret familiarity, all amiable glaunces of the eyes, all dallying ſmiles, and generally all ſorts of communications, and baits, or inticements, which may nouriſh this ſulphurous and ſmoakie fire. Or at leaſt: If he be forced to ſpeak and talk with the partie,

partie, let him in a round, rough, and reſolute, proteſtation, declare the eternal and irrevocable Divorcement, that is for ever ſworn betwixt them. I cry as lowd as I can, to every one that is fallen into this miſerable thraldom of wanton love, that he cut, break, and rent them aſunder, and not ſtand dreaming to unrip, or unſow theſe fooliſh amities: they muſt cut, and not ſtand to unlooſe the knots; break them, I ſay, or cut them, that the cords and ſtrings may be nothing worth. One muſt not be ſparing, or courteous, towards a love, the which is ſo contrary to God.

7. But when I have broken the chain of this infamous bondage, there will yet remain unto me ſome ſcars, ſome marks, and prints of the ſlaviſh chains and ſhackles wherewith I was bound; they will ſtick ſtill imprinted in my feet, that is, in my affections. No, my *Philotheus*, care not, they will not remain long, if thou conceive as great a deteſtation of thy ſin, as it deſerveth: for ſo thou ſhalt never be ſhaken with any motion, but onely this motion of an extream horror of this infamous love, and of all things that depend on it: and thou ſhall remain free from all other affection to the object, which thou hadſt abandoned, ſaving onely the affection of Charity purely for Gods cauſe: But

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if for the imperfection of thy Repentance, there ſhall yet remain in thy ſoul any bad Inclinations: procure for thy ſoul a ſolitary retreit, as before I have taught thee, and retire thy ſelf thither, as often as thou canſt; and by a thouſand iterated reſolutions of ſpirit, renounce all thy bad Inclinations, reject them with all thy forces; read holy books more than thou waſt wont, and communicate more frequently: confer humbly and plainly all thy ſuggeſtions and temptations, which befall thy ſoul in this behalf, with ſome faithful friend. And doubt not, but God will ſet thee free from all paſſions, ſo that thou perſevere faithfully in thy good exerciſes.

8. Ah (wilt thou ſay to me) but will it not be ingratitude, to break ſo violently an old friendſhip? O bleſſed ingratitude which maketh us acceptable unto God! Nay, in the name of God, *Philotheus*, this will be no ingratitude, but an infinite benefit, which thou ſhalt do to the party that loveth thee: for in breaking thy own bonds, thou burſteſt aſunder alſo theirs, in as much as they were common to you both: and though at that hour, the other partie ſeeth not the happineſs, yet he will acknowledg it ſoon after, and joyntly with thee, will ſing for thankfulneſs to God; *O Lord, thou haſt broken my*

bonds, I will Sacrifice to thee a Sacrifice of praise, and will call upon thy holy name.

CHAP. XXII.

Other Advices of the same Subject, of Send Amities.

1. I have yet a note of importance to give thee, touching this same matter. Friendship requires great Communication between friends, otherwise it will neither grow, nor continue. It happeneth often-times, that joyntly, with this Communication of friendship, other Communications do pass unseen, and unfelt from one heart to another, by a mutual infusion and enterchange of affections, inclinations, & impressions. This happeneth especially, when we greatly esteem of the partie whom we love: for then we open our heart in such sort to his amity, that withall these inclinations and impressions enter very easily all together, be they good or bad. The Bees that store up hony in *Heraclea*, do search nothing but hony, and yet with the hony, suck up unawares the venemous quality of the *Aconite*, upon which they make their harvest.

2. O my *Philotheus*, in this case practise the words which the Saviour of our

souls

ſouls was wont to ſay, as the ancient Doctors have taught us: *Be good Bankers* or *good Exchangers of money*; that is to ſay, *receive not falſe money with the good, nor baſe Gold with fine*: ſeparate the good from the bad, and the vile from that which is precious. For there is no man almoſt, but hath ſome imperfection: and what reaſon is there, to receive the ſtains and imperfections of a friend, together with his friendſhip? We muſt love him indeed, notwithſtanding his imperfection, but we muſt neither love, nor receive his imperfection; for friendſhip requires Communication of good, and not of ill: Wherefore, as they that take gravel out of the River *Taio* in *Spain*, ſeparate the golden grains they find, to carry with them, and leave the ſand upon the ſhoar: ſo in this Communication, even of good and vertuous friendſhip, we muſt ſeparate the gold of Vertues, from the ſand of imperfections, and receive thoſe, and reject theſe, that they enter in no caſe into our ſoul.

3. St. *Gregory Nazianzene* recounteth, that many loving and admiring St. *Baſil* the Great, ſuffered themſelves ſo far to be carried away with deſire of imitating him, that they ſought to follow even his outward imperfections, as in his ſlow manner of ſpeaking, with an abſtract and penſive

bonds, I will Sacrifice to thee a Sacrifice of praiſe, and will call upon thy holy name.

CHAP. XXII.

Other Advices of the ſame Subject, of ſond Amities.

1. I have yet a note of importance to give thee, touching this ſame matter. Friendſhip requires great Communication between friends, otherwiſe it will neither grow, nor continue. It happeneth often-times, that joyntly, with this Communication of friendſhip, other Communications do paſs unſeen, and unfelt from one heart to another, by a mutual infuſion and enterchange of affections, inclinations, & impreſſions. This happeneth eſpecially, when we greatly eſteem of the partie whom we love: for then we open our heart in ſuch ſort to his amity, that withall theſe inclinations and impreſſions enter very eaſily all together, be they good or bad. The Bees that ſtore up hony in *Heraclea*, do ſearch nothing but hony, and yet with the hony, ſuck up unawares the venemous quality of the *Aconite*, upon which they make their harveſt.

2. O my *Philotheus*, in this caſe practiſe the words which the Saviour of our ſouls

ſouls was wont to ſay, as the ancient Doctors have taught us: *Be good Bankers* or *good Exchangers of money*; that is to ſay, *receive not falſe money with the good, nor baſe Gold with fine*: ſeparate the good from the bad, and the vile from that which is precious. For there is no man almoſt, but hath ſome imperfection: and what reaſon is there, to receive the ſtains and imperfections of a friend, together with his friendſhip? We muſt love him indeed, notwithſtanding his imperfection, but we muſt neither love, nor receive his imperfection; for friendſhip requires Communication of good, and not of ill: Wherefore, as they that take gravel out of the River *Taio* in *Spain*, ſeparate the golden grains they find, to carry with them, and leave the ſand upon the ſhoar: ſo in this Communication, even of good and vertuous friendſhip, we muſt ſeparate the gold of Vertues, from the ſand of imperfections, and receive thoſe, and reject theſe, that they enter in no caſe into our ſoul.

3. St. *Gregory Nazianzene* recounteth, that many loving and admiring St. *Baſil* the Great, ſuffered themſelves ſo far to be carried away with deſire of imitating him, that they ſought to follow even his outward imperfections, as in his ſlow manner of ſpeaking, with an abſtract and penſive

ſpirit, in the faſhion of his beard, in his ſtrange manner of gate. And we ſee likewiſe, Husbands, Wives, Children, and friends, who having great eſtimation of their friends, Parents, Husbands, and Wives, do learn, either by condeſcendence, or by imitation, a thouſand ſuch like humours, onely by the frequent Communication which they have one with another. Yet ought not this to be done: for every one hath naughty inclinations enough of his own, without ſurcharging himſelf with other mens faults: and friendſhip doth not onely not require any ſuch matter, but contrariwiſe, it bindeth us to help one another mutually from theſe imperfections. We muſt indeed meekly ſuffer our friends in their imperfections, but we muſt not throw them into them, and much leſs pull them into our ſelves. I ſpeak onely of imperfections: for as for ſins, we muſt neither bear them our ſelves, nor ſuffer them in our friends.

4. It is either a naughty, or a feeble friendſhip, to ſee our friend ready to periſh, and not to ſuccour him: to ſee him ready to dye of an impoſtume, and not to dare to launce it with a Razor of correction, ſo to ſave his life: true and lively amity, cannot live amongſt ſin. They ſay the *Salamandra* putteth out the fire in which

which ſhe lyeth: and ſo doth ſin deſtroy that friendſhip, wherein it lodgeth: if it be a ſin that quickly paſſeth, friendſhip will preſently baniſh it, by correction: but if it be a ſin that abideth and ſojourneth in our friends heart, then friendſhip ſoon periſheth, for it cannot ſubſiſt but upon true vertue: and how much leſs then ought we to ſin our ſelves, for friendſhips ſake? Thy friend is a foe, when he would induce thee to ſin, and he deſervedly looſeth all the priviledges of friendſhip, that ſeeks to deſtroy and damn his friend. Nay, it is one of the aſſured marks of falſe friendſhip, to ſee it kept towards a vicious perſon, what ſort of ſin ſo ever it be, if he whom we love be vicious. For ſince it cannot there be founded in true vertue, needs muſt it be grounded in ſome frivolous vertue, or ſenſual qualitie.

5. Fellowſhip made for temporal matters among Merchants, is but a ſhadow of true friendſhip; for it is not made for the love of men, but for love of gain.

6. Finally, mark theſe two divine ſentences of the holy Ghoſt, as two ſure pilars, upon which a Chriſtian life is wholly to relie. The one of the wiſe man: *He that feareth God, ſhall find good friendſhip*: the other of the holy Apoſtle

St. *James, The friendſhip of this World is enmitie to God.*

CHAP. XXIII.

Of the exerciſes of exterior Mortification.

1. THe Authors that write of planting, and of Husbandry, tell us, that if one do write any word upon a ſound Almond, and put it again into the ſhell, cloſing and wraping it up, and ſo ſetting it, all the fruit that Tree produceth, will have the ſelf-ſame word engraven on it. For my part (*Philotheus*) I could never allow of their method, who to reform a man in ſpiritual life, begin with the exteriour man, with their geſtures, with apparrel, and with hair. Methinks the contrary order is more natural, to begin with the interior: *Be converted unto me* (ſaith God) *with all your heart. My Son give me thine heart.* For the heart being the fountain of our actions, they muſt needs be ſuch as the heart is. The divine Spouſe wooing (as it were) the ſoul; *Place me* (ſaith he) *upon thy heart, even as a ſign upon thy arm.* For whoſoever hath Chriſt ingraved and ſealed in his heart, will quickly have him in all his exterior actions. For this cauſe (my dear *Philotheus*) I have deſired above all things,

things; to engrave and imprint in thy heart this ſacred Word, *Live Jeſus*; aſſuring my ſelf, that ſo thy life, which hath his beginning from the heart, as an Almond Tree from its kernel, will bring forth all her actions, which are her fruits, engraved and ſuperſcribed with that ſame word of ſalvation. And as this ſweet *Jeſus* will live in thine heart, ſo will he live in all thy geſture and behaviour, and will appear in thine eyes, in thy mouth, in thy hands, and in thy hair, and thou wilt be then able to ſay with St. *Paul*; *I live now, not I, but Chriſt liveth in me.* To be brief, he that hath gain'd the heart of a man, hath gained the man himſelf wholly.

2. But the ſame heart, by which we would begin, requireth to be inſtructed, how it ſhould behave and govern it ſelf in exterior occaſions: to the end men may not only ſee Devotion, but wiſdom alſo, and diſcretion in it: for this cauſe I will lay down to thee, a few brief Advices.

3. If thou be able to endure faſting, accuſtom thy ſelf to faſting ſometimes, beſide the faſt which Holy Church injoyneth; for ſo beſide the ordinary effects of faſting, which are to elevate the ſpirit, to tame the fleſh, to practiſe vertue, it is a ſoveraign means, to chain up the devou-

ring monſter of Gluttony, and to bridle the ſenſual appetite, and to keep the body ſubject, and plyable to the law of the ſpirit. And though one faſt not with extraordinary rigour, yet the enemy ſeareth us, when he perceiveth we can find in our heart to faſt ſomething. Wedneſdayes, Fridayes, and Saturdayes, are the dayes, in the which the auncient Chriſtians did exerciſe themſelves in abſtinence: take ſome of them therefore to faſt in, as much as thy Devotion, and thy Ghoſtly Counſellors diſcretion ſhall Counſel thee.

4. I would willingly ſay, as holy St. *Jerom* ſaid to the devout Lady *Læta*: *Long and immoderate faſtings do much diſpleaſe me, eſpecially in thoſe that are yet tender in years.* I have learned by experience, that the little Aſſe, being weary in his journey, ſeeketh to go out of the way; I mean, that young folk being brought low through exceſs of faſting, do fall willingly to reſt and delicateneſs. The Deer run ill in two ſeaſons, when they are charged with over-much fat, and when they become over lean. We are likewiſe moſt ſubject to Temptations, when our body is too much pampered with dainty fare: and when it is over-weakned: for the one exceſs, maketh it inſolent with eaſe, and the other maketh it deſperate with

with affliction: and as we can ſcantly bear it, when it is unwieldy through fatneſs: ſo can it not bear us, when it is enfeebled with leanneſs. The lack of this moderation in faſting, and other auſterities, makes the beſt years of many, to be unprofitable in the chief works of Charity (as it did in St. *Bernard* himſelf, who repented that he had uſed over-much auſterity) the more unreaſonably they afflicted their bodies in their beginning, the more were they in the end conſtrained to ſpare and favour them. Had they not done better, to have mortified their body indifferently, and proportionably to the offices and labours whereunto their ſtate obliged them?

5. Faſting and labour both do tame and ſubdue the fleſh. But if the labour which thou art to do, be neceſſary, or very profitable to the glory of God: I had rather thou wouldeſt ſuffer the toyl of labour than of faſting. This is at the leaſt the intention of the holy Church; which for labours which are profitable to the ſervice of Almighty God and our Neighbour, diſchargeth ſuch as are buſied in them, from the Faſts otherwiſe injoyned. It is very painful indeed to faſt, but bodily labour ſuffereth this pain in ſerving the ſick, in viſiting priſoners, aſſiſting the deſolate, with Preaching, Praying, and in

ſuch like exerciſes: this painful toyl is better than the other: for beſides that it doth weaken the body as much as faſting, it hath many more fruits, and much more deſirable. And therefore ſpeaking generally, it is better to preſerve more bodily forces than are preciſely needful, than to weaken them more then one ſhould: for we may alwayes abate them, yea and pull them down when we will, but we can not poſſibly repair them alwayes when we would.

6. Methinks we ſhould greatly reverence the words that our Lord and Saviour Jeſus Chriſt ſaid unto his Diſciples, *Eat that which ſhall be ſet before you.* It is (as I do imagine) a greater vertue to eat without choice, that which is preſented unto thee, be it for thy taſte or no, than to chooſe alwayes the worſt. For although this latter kind of Mortification, do ſeem more auſtere; the other notwithſtanding hath greater reſignation; for thereby one renonnceth, not onely his own taſte, but alſo his own Election withall, neither is it a ſmall Mortification, to alter a mans taſte at every hand, and to have it in ſubjection at all occurrences. Moreover, this kind of Auſterity, is not ſo much marked, nor troubleth any man with ceremonious refuſals, and exceedingly befitteth a civil life.

To

To put by one manner of meat, and take an other; to ſcrape and lick every diſh, to find no meſs well enough dreſſed for us, to uſe ceremonies at every morſel, betokens a nice nature, and too attentive to the diſhes and platters. I eſteem more that of *St. Bernard*, who drank oyl inſtead of water or Wine, than if he had drunk Wormwood of purpoſe: For it was a plain ſign, that he thought not on that which he drank. And in this careleſsneſs of that which one eats or drinks, conſiſteth the perfect practiſe of this ſacred rule of our Saviour, *Eat that which ſhall be ſet before you.* I except notwithſtanding ſuch meats as endamage our health, or trouble the ſpirit, as do hot meats to many men, and ſuch as be ſpiced, ſumy, and windy; and likewiſe I except certain occaſions, in which Nature ſtandeth in need to be recreated and ſtrengthned, to ſupport ſome great labour for Gods glory. A continual and moderate ſobriety, is better than violent abſtinence, made at interrupted times, intermingled with many recreations and refreſhings.

7. Every one according to his complexion, muſt ſpend as much of the night to ſleep in, as is requiſite to make all the day after profitable. And becauſe the holy Scripture, in a hundred places, the

examples of Gods Saints, and natural reaſon, do ſeriouſly commend the Morning unto us, as the beſt and moſt profitable ſeaſon of all the day: and our Lord himſelf is named the Sun-riſing: I think it is a vertuous fore-caſt, to take our reſt ſomewhat timely over night, to awake and ariſe early in the Morning, for that time is moſt favourable, quiet, and fitteſt for prayer: the very Birds do then invite us to our duty, and to the ſervice of God: not to omit that riſing in the Morning, is a great help for health and Piety.

9. *Balaam*, mounted on his Aſs, went to find out *Balac*, but becauſe he had no good intention, the Angel waited for him in the way, with a naked Sword in his hand to kill him. The poor Aſs that ſaw the Angel ſo dreadfully expecting, ſtood ſtill three ſundry times, as weary and tyred: whereat *Balaam* in rage beat her cruelly with his ſtaff, to make her go forward, until the ſilly beaſt, the third time falling down under *Balaam* of purpoſe, miraculouſly ſpake unto him, ſaying: *What have I done to thee, for which thou haſt beat me now three ſundry times: & by & by* Balaam's *eyes were opened, and he ſaw the Angel, which ſaid unto him: wherefore didſt thou beat thine Aſs? If ſhe had not turned back before me, I had kil-*

killed thee, and ſaved her. Then Balaam *ſaid unto the Angel, Lord I have ſinned, for I knew not, that thou hadſt placed thy ſelf in the way againſt me.* Doſt thou ſee *Philotheus*? *Balaam* is the cauſe of all this harm, and he ſtriketh and beateth his poor Aſs, that could not do otherwiſe. The very ſame chanceth often-times in our affairs. A woman ſeeth her Husband or her child fall ſore ſick, and preſently ſhe runs to faſting, to hair-cloth, and to diſciplining, as *David* did in the like caſe. Alas, my friend, thou beateſt the poor Aſs, thou afflicteſt thy body, but it cannot do withall, nor help thy evil: nor can it hinder God from the drawing his dreadful Sword againſt thee. Correct thou thy heart, which committeth Idolatry with this Husband, and ſuffereth a thouſand vices in this child, and teacheth it pride, vanity, and ambition.

10. A man perceiveth himſelf to fall foully into the ſin of luxury: an inward remorſe of Conſcience cometh with the ſword of the fear of God to run him through, and coming to himſelf: Ah filthy fleſh! (ſaith he) ah diſloyal carcaſe, thou haſt betrayed me; and preſently he layeth upon his fleſh mighty blowes of immoderate faſting, exceſſive and inſupportable auſterities. O poor ſoul, if thy fleſh could

ſpeak

ſpeak as *Balaams* Aſs, ſhe would ſay unto thee, wherefore ſtrikeſt thou me? Wretch as thou art! It is againſt thy ſelf (O my ſoul) that God armeth his vengeance, it is thou that art guilty: wherefore doſt thou lead me to naughty company? Why doſt thou apply my eyes, my lips, and my hands unto laſciviouſneſs? wherefore doſt thou buſie me with vain and wanton Imaginations? Produce thou good thoughts, and I ſhall have no evil motions: haunt thou the company of chaſt and devout perſons, and I ſhall not be ſhaken with the battery of concupiſcence. Alas, it is thou that throweſt me into the fire, and yet thou wouldeſt I ſhould be burnt: thou caſteſt ſmoak into mine eyes, and forbiddeſt them to be inflamed. And God doubtleſs in theſe occaſions ſaith unto thee, beat, break, tear, and cruſh your hearts principally; for it is againſt them my anger is ſtirred up. To cure the itch or ſcurff, it is not ſo needful to waſh or bath the body, as to purifie the blood, and refreſh the liver: even ſo to heal us of our vices, it is very good to mortifie the fleſh, but above all, it is neceſſary well to purifie our affections, and refreſh our ſouls. In all, and over all, keep this rule, never to undertake corporal Auſterities, but with advice of our ſpiritual Conductor.

Chap.

CHAP. XXIV.

Of company and Solitarineſs.

1. TO ſeek company, and utterly to fly from it, are two extreams to be blamed in civil Devotion, which is that whereof I diſcourſe: for ſhunning all company, ſavoureth of diſdain and contempt of our Neighbour: and ſeeking after it, ſinelleth of idleneſs. We are bound to love our Neighbours as our ſelves: and to ſhew that we love him, we muſt not fly from his company: and to teſtifie that we love our ſelves, we muſt take pleaſure with our ſelves when we are alone. *Think firſt of thy ſelf* (ſaith St. *Bernard*) *and then of others.* If then no reaſon or cauſe urge thee, to enter into any company, ſtay in thy ſelf, and converſe with thy own heart. But if company come to thee, or any juſt cauſe invite thee to be preſent in company, go thither in Gods name, and viſit thy Neighbour willingly and lovingly.

2. They call that evil converſation, which is kept for ſome evil intent: or when they which keep it, are vicious, indiſcreet, and diſſolute: and ſuch we muſt avoid, as the *Bees* do uſe to turn away from a ſwarm of Hornets or *Butter-flies*.

For as they that are bitten with mad Dogs,

Dogs, have their ſweat, breath, and ſpittle, very contagious, but principally dangerous for little children, and for thoſe of delicate complexion: ſo vicious and unmannerly, and immodeſt perſons cannot be frequented, but with great hazard, and danger, and in eſpecial by thoſe, whoſe Devotion is yet but tender and delicate.

3. There be ſome kind of Converſations profitable for nothing, but for meer recreation, which are made by a ſimple turning, or abſtracting of our minds from ſerious affairs: for ſuch, though a man muſt not be totally addicted unto them, yet we may lend them ſo much leaſure, as is convenient for recreation.

4. Other Converſations have ſome honeſty and good reſpect for their end, as are mutual viſitations, and certain aſſemblies, made to do ſome honour unto our Neighbour. Touching theſe, as one ſhould not be ſuperſtitious in practiſing them, ſo, one muſt not be uncivil in contemning them, but ſatisfie with modeſty the Obligation, to eſchew equally the note of lightneſs or ruſticitie.

5. There remain now the profitable Converſations, ſuch as are kept with devout and vertuous perſons: O my dear *Philotheus*, it will alwayes be an exceeding good turn for thee, to encounter oftetimes

times such recreations. The Vine planted by an Olive-Tree, doth bear a fat kind of Grape, that savoureth something like the Olives: and a soul which happeneth to be in vertuous company, cannot choose but be partaker of their good qualities. Droans cannot make hony alone by themselves, but by the help of the Bees they make it: it is a great help for weak souls to exercise *Devotion*, to converse with vertuous persons.

6. In all Conversation and company, sincerity, simplicity, sweetness, and modesty, are still to be preferred. There are some so curious, that no one motion they do use, but is done so artificially, that they make the Company weary. And as he that would not walk but telling his steps, or never would speak but singing, would be tedious to other men: so they that ever use an artificial demeanour, and will perform nothing but in measure, molest and trouble the company in which they are, and are ever more subject to some spice of presumption. Let a modest mirth for the most part predominate in our Conversation. *St. Anthony* is highly admired, that notwithstanding all his most rare austerities, he had alwayes a countenance pleasant, and his words were adorned with chearful alacrity. *Rejoyce with them that*

that rejoyce: I ſay once again with the holy Apoſtle: *Rejoyce alwayes* (but in our Lord) *again I ſay Rejoyce: Let your modeſty be known to all men*: To rejoyce in our Lord God, it is requiſite and needful the cauſe of thy joy be not onely lawful, but honeſt alſo: and this I ſay, becauſe there are ſome things that be lawful, which yet are not honeſt: and to the end that thy modeſty may appear, keep thy ſelf from all manner of inſolency, for it is alway blame-worthy. To give one a fall in ſport, to black anothers face, to pinch one, to hurt a mad man, and ſuch tricks as theſe, are fond, fooliſh, and inſolent merriments.

7. Beſides the mental ſolitude, or ſpiritual hermitage whereunto thou mayſt withdraw thy ſelf, even amid the greateſt Converſations that are (as I have already declared) thou muſt love to be locally, really, and in very deed, ſolitary: not to go to the Deſart, or wilderneſs, as St. *Mary* of *Egypt*, St. *Paul*, St. *Anthony*, *Arſenius*, and the other Fathers of the deſert, but to be ſometime in thy Garden, or in thy Chamber, or elſe-where, as thou likeſt beſt, where thou mayſt withdraw thy ſpirit into thy ſoul, and retreat thy ſelf with good thoughts, and holy conſiderations, or ſome ſpiritual lecture, according to the ex-

example of the great *Nazianzen* Bishop, who speaking of himself, saith, *I walked my self with my self, about Sun setting, and passed the time upon the Sea-shoar: for I accustomed to use this recreation, to ease my mind, and to shake off, at least for a while, my ordinary troubles.* And upon this point he discourseth of the good Meditation, which I declared unto thee in another place; and according to the example of St. *Ambrose*, of whom St. *Augustin* recounted, that himself entring oft-times into St. *Ambrose* his Chamber (for entrance was denyed to no man) he beheld him reading in silence; and expecting some time, for fear of troubling him, he returned home without speaking a word: thinking that the little time which remained to this great Pastor for refreshing and recreating his spirit, after the multitude of his affairs, should in no wise be taken from him. So after the Apostles one day had told our Lord, how they had Preached and laboured: *Come* (said our Lord) *into the desart, and repose your selves a little.*

CHAP. XXV.

Of decency, and handsomness in Attire.

1. SAint *Paul* admonisheth devout Women (and the same must be understood of Men) to be attired in decent apparrel, clothing themselves with shamefa'dness, and sobriety Now then decency of apparrel, and other ornaments depend of their matter, fashion and cleanliness. Touching cleanliness, it should almost alwayes be like in our apparrel, upon which, as near as may be, we should not permit any kind of uncomely foulness, or slovenry. Exterior nearness ordinarily signifieth the inward cleanness of the soul. God himself requireth corporal cleanliness in those that approach nigh his Altar, and have the principal charge and care of Devotion.

8. As for the stuff and fashion of attire, the comelineſs and decency thereof is to be examined and considered according to many circumstances of time, age, estate, company and occasion. Men apparel themselves ordinarily better upon Festival dayes, according to the solemnity of the Feast which is celebrated. In time of penance, as in Lent, they rather humble and abase themselves, at weddings they put on wedding garments: at burials, mourn-

mourning Robes; with Princes men ſet forth themſelves according to their eſtate; at home they uſe themſelves more homely. The married woman may and muſt adorn her ſelf in her Husbands preſence, when he deſireth it: but if ſhe doth ſo in his abſence, one might aſk her, whoſe eyes ſhe meant to pleaſe with that particular care? The manner is to permit more gallant Ornaments to young maidens: becauſe they may lawfully deſire to pleaſe many, with intent honeſtly to win one alone for holy marriage. Neither is it eſteemed amiſs, that Widows, which pretend marriage, deck up themſelves handſomly, ſo that they ſhew no lightneſs, or fondneſs in their attire; for having already been married, and charged with government of a Family, and paſſed the mourning ſtate of widowhood, they are held to be, and indeed ſhould be, of a more ripe and ſetled judgment. But as for thoſe which are widows indeed, not onely in body, but in heart and purpoſe, no Ornament better becometh them than humility, modeſty and *Devotion*: for if they intend to allure men with their bravery, they are not true widdows; and if it be not their intention to allure men, why do they uſe ſuch inſtruments? He that will not receive gueſts into his Inn, muſt pull down the ſigns

from

from his lodging. Old folk be alwayes ridiculous when they make themſelves gay, but theſe follies are not to be tolerated, but onely in young perſons.

4. Be handſom *Philotheus*, and ſuffer nothing about thee to trail undecently, or to ſit out of order: we diſhonour them with whom we converſe, to come into their compeny in uncomely apparel. But take heed withall of wantonneſs, curioſities, fooleries, and vanities. As far as thou art able, keep thy ſelf alwayes on plain ſimplicities ſide: for modeſty without duplicity, is the greateſt Ornament of beauty, and the beſt excuſe for hard-favour.

4. St. *Peter* advertiſed young women eſpecially, that they ſhould not wear the Treſſes of their hair curled, criſped in rings and wreaths as now is the ordinary faſhion: but if men ſhould affect ſuch fondneſs in their own locks, they ſhould juſtly be ſtiled effeminate perſons. Even vain women, given to theſe toyes affectionarely, are counted ſcant of chaſtitie, or if they have any, it is not perceived among ſo many fooleries. They ſay they have no ill meaning in it. But I reply (as I have elſewhere ſaid) that the *Devil* hath enough in it alwayes.

5. I would have devout people to be ap-

apparelled beſt of all the company: but yet with the leaſt pomp and curioſity; and (as they commonly ſay) that he were adorned with good carriage, comelineſs and worthineſs. King *Lewis*, called *Saint*, ſaith it in one word, that one ſhould be apparelled according to his calling; ſo that grave and good men might not ſay, thou doſt too much: nor young perſons ſay, thou doſt too little; but if young heads will not be content with handſomneſs, they ſhould be contented with the judgment of the wiſe.

CHAP. XXVI.

Of talk, and firſt how to ſpeak of God.

1. PHyſicians know the health and diſeaſes of a man, by looking upon his tongue: and ſo truly our words be certain ſigns of the qualities of our ſouls. *By thy words* (ſaith our Saviour) *thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.* We have our hands ſtill upon the ſore that grieveth us, and our tongue alwayes in that which delighteth us.

2. If then God delight thee (*Philotheus*) if his love poſſeſs thee, thou wilt often talk of him in thy familiar diſcourſes, with thy Neighbours, with thy friends, and with thy houſhold ſervants: *For the mouth*

mouth of the juſt will meditate wiſdom, and his tongue will ſpeak judgment. As Bees take nothing in their little mouths but hony: ſo ſhould thy tongue be alwayes ſweetned with God, thy lips ſhould alwayes be ſugred with his praiſes.

3. But ſpeak alwayes of God, as of God, that is, Reverently, and Devoutly: not to ſhew thy ſufficiency, or to play the eloquent Preacher; but with a ſweet ſpirit of Charity, and Humility, diſtilling as much as thou mayeſt (as it is ſaid of the Spouſe in the *Canticles*) the delicious hony of Devotion, and divine things, drop by drop, ſometimes into the ears of one, ſometimes of an other, and ſtill praying unto God in the ſecret of thy heart, that it would pleaſe him to make this ſweet and heavenly deaw pierce to the very heart of them that hear thee.

4. Above all things perform this Angelical office mildly, and ſweetly, not in manner of correction, but by way of inſpirations. For it is wonderful how powerfully a lovely and ſweet manner of propoſing good matters, draweth and allureth the hearts of the hearers.

5. Whenſoever therefore thou art to ſpeak of God, and of Devotion, do it not ſlightly, by way of common talk, but with attention and care: which I ſay, to take from

from thee a notable vanity that is to be found in many that make profeſſion of Devotion: who at every occaſion abound in holy and devout words, upon a kind of bravery, little minding in heart that which they ſpeak with their mouths: and after they have ſpoken ſuch ſpiritual braveries, they imagine themſelves to be ſuch, as their great words ſeem to make boaſt of, which indeed is nothing ſo.

CHAP. XXVII.

Of courteſie in talk, and due reſpect of perſons.

1. *IF any ſinneth not in word,* (ſaith St. *James.*) *He is a perfect man.* Beware thou let not fall any unſeemly word, for although it proceed not from thee with an ill intention, yet they that hear it, may interpret it far otherwiſe. An unſeemly word over-heard by a weak and feeble heart, ſpreadeth and enlargeth it ſelf like a drop of oyl falling upon a piece of cloth: and ſometime it ſo ſeizeth upon the heart, that it filleth it with a thouſand unclean thoughts and imaginations? For as the poyſon which infecteth the body, entreth by the mouth, ſo the poyſon which intoxicateth the ſoul, entreth by the ear: and the tongue, which uttereth it, is a murderer. For although peradventure the

the poyſon which it hath ſpit forth, hath not wrought his effect, becauſe it found the hearts of the hearers fortified with ſome preſervative: yet there was no want of malice on his part to commit the murther. And let no man excuſe himſelf by ſaying, that he, for his part, though no harm: for our Lord, who knoweth mens thoughts, hath ſaid: *That out of the abundance of the heart the mouth ſpeaketh.* And though we thing no harm in ſo doing, or ſaying ſo, yet the Devil thinketh a great deal, and oft-times doth ſecretly make uſe of thoſe wicked words, to wound the heart of ſome feeble hearer. They ſay, ſuch as have eaten the herb called *Angelica*, have alwayes a ſweet and pleaſant breath: and they that have honeſty and chaſtitie (which is the vertue of Angels) in their hearts, have their words alway pure, civil, and chaſt. As for indecencies, and ſcurrilities, the Apoſtle will not once have them named among us, aſſuring us, that nothing *ſo much corrupteth good manners, as wicked talk.*

2. If theſe unſeemly words be uttered cunningly, with wilie conceits, or ſubtil curioſity, than are they far more venemous. For as a Dart, the ſharper it is, the more eaſily it pierceth our body: ſo the more ſharp and w..y that a wanton or unſeemly

ly word is couched in Converſation, the deeper it penetrateth into our hearts. And they that eſteem themſelves gallant fellowes, for multiplying ſuch unſeemly jeſts in Converſation, know not indeed, wherefore Converſations are ordained; for they ſhould be like ſwarms of Bees, gathered together, to make hony of ſome pleaſant and vertuous entertainment, and not like a multitude of Waſps, who come together to ſuck ſome unſavoury Carrion. If any bad Companion ſpeak ſome miſbeſeeming words unto thee, declare that thine ears be offended therewith, either turning thy ſelf to ſome other matter, or leaving the Company, or by ſome other means, which thy prudence and diſcretion ſhall dictate unto thee.

3. It is one of the worſt conditions that a man can have, to be a Scoffer. God himſelf profeſſeth extream hatred againſt this vice, and hath made very ſtrange puniſhments already thereof. Nothing is ſo contrary to Charity, and eſpecially to Devotion, as the deſpiſing and contemning of our Neighbour: but deriſion and mockery is never without this contempt, and therefore it is a grievous ſin: ſo that the Doctors do ſay, with great reaſon, that Scoffing and flouting, is one of the greateſt offences that a man can commit againſt his

Neighbour, by words: for other offences are committed alwayes with ſome reſpect and intereſt of the offender, but this is done onely of meer deſpight and contempt.

4. As for jeſting words, which be ſpoken by one to another, with modeſt and chearful mirth, they proceed from a vertue called, by the Greeks, *Eutrapelia*; which we may call, good Converſation: by which we take an honeſt and pleaſant recreation, upon frivolous occaſions, which humane imperfections do offer: onely this we muſt beware, leaſt from this honeſt mirth, we paſs to immodeſt ſcoffing and flouting: For ſcoffing provoketh to a ſpightful kind of laughter, in contempt and diſdainful mockery of our Neighbour: but modeſt jeſting provoketh to laughter by a ſimple confidence, and frank familiarity joyned with ſome witty conceit, without injuring any man.

5. King *Lewis*, called the *Saint*, when Religious perſons offered to talk with him after meals, of great and high matters: *It is not now a time to alledg texts* (would he ſay) *but to recreate our ſpirit with ſome merry conceit, and Quodlibetical Queſtion: let every man talk decently of what he liſt:* which this holy King was wont to ſay for the Nobilities ſake, that were then about

about him, expecting the favour of his Majesties amiable Conversation. But let us so pass our time my *Philotheus*, in Recreation, that we keep for all that a certain perpetuity of Devotion.

CHAP. XXVIII.

Of rash Judgment.

1. *JUdg not, that your selves be not judged*, saith the Saviour of our souls: *condemn not, and you shall not be condemned.* No, saith the holy Apostle: *Judg not before the time, until our Lord do come, who will light the hidden things of darkness, and lay open the secrets of hearts.* O how displeasing be rash judgments unto Almighty God! Therefore are the judgments of the children of men *rash*, and temerarious, because they are not judges one of another, so that in judging they usurp and arrogate to themselves the office that is proper and peculiar to our Lord. They be *rash* likewise, because the principal malice and wickedness which is in sin, dependeth on the intentions and counsels of the heart, which is a dark and unsearchable dungeon for our eyes. They be *rash*, because every one hath enough to do to judg his own self: he need not undertake withall to judg his Neighbour. Not to judg others, and to

judg our ſelves, are two things equally neceſſary for us, not to be judged our ſelves: for as our bleſſed Lord forbiddeth us the one, ſo his holy Apoſtle injoyneth us the other, ſaying, that *if we would judg our ſelves, we ſhould not be judged.* But we do quite contrary: that which is forbidden us, we ceaſe not to do, judging our Neighbour at every occaſion: and that which is commanded us, to judg our ſelves, we do not ſo much as once think of.

2. The remedies againſt this vice of raſh judging, muſt be applyed according to the diverſity of cauſes from whence raſh judgments uſe to proceed. Some men there are of ſo ſharp and ſower a condition by nature, that whatſoever they receive, turns bitter in their hearts, changing *judgment* (as the Prophet ſaith) *into Wormwood, never judging their Neighbour, but with rigour and bitterneſs.* Such men have great need of the help of ſome ſpiritual Phyſician, that may teach them how to vanquiſh this bitterneſs of heart, which becauſe it is natural unto them, is hardly amended. And though in it ſelf it be no ſin, but onely an imperfection, yet is it very dangerous, becauſe it cauſeth this vice of raſh judgment to reign in the heart. Other ſome judg raſhly, not for harſhneſs of humour, but of meer pride, imagining that

that by diminiſhing and ſuppreſſing other mens honour, they advance and increaſe their own: arrogant and preſumptuous ſpirits, which admire themſelves and place themſelves ſo high in their own eſtimation, that they hold all men in compariſon of them, to be abject, baſe, and of no worth at all. So ſaid the fond Phariſee in the Goſpel, *I am not as other men.* Some there are, that have not in them this manifeſt pride, but onely a vain complacence, or delight which they have in their own excellence, conſidering other mens imperfections, to taſte (as it were) with more content the contrary perfections wherewith they preſume themſelves to be endowed. This ſelf-pleaſing conceit is ſo ſecret, and ſo hard to be perceived, that unleſs one have great inſight in diſeaſes of the ſoul, he cannot diſcover it: and they themſelves that are ſick of it, do not know it, until it be ſhewed unto them. Others there be, that to flatter and excuſe themſelves, and to mitigate the remorſe of their own guilty Conſciences; gladly judg other men faulty in the ſame vice whereunto they feel themſelves to be addicted, as if the multitude of offenders made their ſins leſs to be blamed. Many give themſelves to judg raſhly of others, onely of a vain pleaſure which they take to diſcourſe

and prognoſticate other mens humours, and behaviours, exerciſing their wits at the coſt of their Neighbours credit and good name. And if by miſchance they chance to gheſs aright in their judgment, they will be bold thereafter in like judgments, that one ſhall very hardly draw them from this folly. Others iudg in paſſion, thinking that beſt which they love, and that ill which they hate, ſaving in one caſe onely admirable, yet true, and daily experienced; wherein the exceſs of love maketh men judg ill of that which they love. A monſtrous effect; proceeding alwayes from an impure and ſenſual love, troubled and ſick with Jealouſie, which, is every man knoweth, upon a bare look, upon the leaſt ſmile in the world, condemneth the partie beloved, of diſloyaltie, or adulterie. To conclude, Fear, Ambition, and other ſuch like defective paſſions, and diſeaſes of the mind, do ordinarily contribute toward the breeding of ſuſpicious and raſh judgments.

3. But what remedies do we preſcribe to this diſeaſe. There is an herb in *Ethiopia*, called *Ophiuſa*, the juyce whereof being drunk, maketh men imagine that they ſee themſelves all invironed with horrible Serpents: ſo they that have ſwallowed down pride, envy, ambition, and hatred

tred, imagine all things which they ſee, to be faulty and defective. Theſe to be healed, muſt drink Wine made of Palmes, and theſe others muſt drink as much as they can, of the ſacred Wine of Charity, and it will purge them of theſe naughty humours, which cauſe them to make ſuch raſh and perverſe judgments. Charity feareth to meet with evil, ſo far off is ſhe from ſeeking after it; when ſhe meeteth with it, ſhe turneth away her face, and maketh as if ſhe ſaw it not; nay, at the firſt noiſe of evil ſhe ſhutteth her eyes, that ſhe may not ſee it; and afterward with a holy ſimplicity believeth that it was not evil, but onely the ſhadow or likeneſs of evil. And if by no means ſhe can excuſe it, but evidently ſeeth it to be evil, ſhe turneth away her ſight, and endeavoureth preſently to forget the ugly ſhape thereof. Charity is the ſoveraign remedy againſt all evils, but eſpecially againſt this. All things ſeem yellow to their eyes that are ſick of the jaundiſe, and they ſay, to heal them, they muſt wear the herb *Celandine* under the plants of their feet. The ſin of raſh Judgment is a ſpiritual Jaundiſe, and maketh all things appear reprehenſible to their eyes that be infected therewith: he that will be cured of it, muſt apply the remedies, not to his Eyes,

nor to his understanding, but to his affections, which are the feet of the soul. If thy affections be mild and gentle, such will thy judgment of things be. If thy affections be charitable, thy judgment will also be charitable. I present unto thee three admirable examples; *Isaac* had said that *Rebecca* was his sister: *Abimelech* saw him playing with her, that is, making very much of her, and he judged presently that she was his wife; a naughty eye would rather have judged her to have been his strumpet; or if she were his sister, that he had been incestuous. But *Abimelech* followed the most charitable opinion, that he could gather of such an action. We must always do the like (my *Philotheus*) as much as is possible, in censuring our Neighbours actions: and if one action had a hundred faces, we should always cast our sight upon the fairest. The Virgin *Mary* was great with child, and just *Joseph* perceived it well enough; but because on the other side, he saw her to be pure, holy, and of an Angelical life, he could not believe that she came with child otherwise than became her Sanctitie, in so much that he resolved to forsake her secretly, and leave the judgment of her innocence to God. And though the appearance of the thing was a vio-

violent argument to make him conceive an ill opinion of the Virgin, yet would not he judg her, leaſt he ſhould judg raſhly. And why ſo? becauſe (ſaith the ſpirit of God) he was juſt. A juſt man, when he can no longer excuſe neither the action, nor the intention of him, whom otherwiſe he knoweth to be an honeſt man: yet will not he judg of the matter, but wipeth the remembrance of it out of his mind, and leaveth it for God to judg. Nay our bleſſed Saviour upon the Croſs, though he could not altogether excuſe the ſin of them that crucified him: yet did he diminiſh the malice of it, alledging their ignorance. When we cannot excuſe the ſin it ſelf, let us at leaſt (according to our Lords example) make it worthy of compaſſion, attributing it to the moſt tolerable cauſe we may, as to Ignorance, or Infirmity.

4. But what? May we never judg of our Neighbour? No verily, never. It is onely God that judgeth, even when malefactors are judged in publick Tribunals. True it is, that he uſeth the Magiſtrates voice to make himſelf the better underſtood by us: They be his Interpreters, and ought to pronounce nothing, but what they have learned from him, as being his Oracles. But if they do otherwiſe, ſol-

lowing their own paſſions, then it is they indeed that judg, and conſequently ſhall be judged. For men are forbidden, as they are men, to judg any man.

5. To ſee or know a thing, is not to judg or cenſure it: for judgment, at leaſt according to the Scriptures phraſe, preſuppoſeth ſome true or apparent controverſie to be ended: and this is the reaſon of that manner of ſpeech, in which our Saviour ſaith, *that they which believe not are already judged*, becauſe there is no doubt of their damnation. Is it not lawful then to doubt of our Neighbour? It is not alwayes unlawful, for we are not forbidden to doubt, but to judg: yet muſt we neither doubt nor ſuſpect our Neighbour, but when force of reaſons, and evident arguments do conſtrain: otherwiſe even doubts and ſuſpicions are raſh and temerarious. If ſome ſuſpicious eye had ſeen *Jacob* kiſs *Rachel* by the well, or *Rebecca* receive ear-rings and bracelets at *Eliezers* hands, being a man unknown in that Countrey, he would doubtleſs have thought ill of theſe two rare patterns of Chaſtitie, but without ſufficient cauſe, or ground; for when the action is indifferent of it ſelf, it is raſh ſuſpicion to draw bad conſequence from it, unleſs many circumſtances give force to the argument. It is

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alſo a raſh judgment to draw an argument from the action, to blame the perſon; of which we will by and by ſpeak more clearly.

To be brief, all men that have diligent care of their Conſcience, are not much ſubject to make raſh judgments of other mens matters. For as Bees in foggy miſts, or cloudy weather, retire to their hives, to buſie themſelves with their hony: ſo the thoughts of devout ſouls, never wander abroad to cenſure, or to mark the doubtful and ſecret actions, or intentions of their Neighbour; but leſt they ſhould, by marking of them, fall in danger of cenſuring them, they retire themſelves by a careful Introverſion (as ſpiritual men call it) into themſelves; there, in the cloſets of their ſouls, to view and order the good reſolutions of their own amendment.

7. It is the part of an idle and unthrifty ſoul, to buſie her ſelf in examining other mens lives: excepting alwayes ſuch as have charge of other, as well in Commonwealths, as in private Families, and Communities. For a great part of the quiet of their Conſciences conſiſteth in watching diligently over the Conſcience of other: Let ſuch men do that careful duty with love and mildneſs: that done, let them keep themſelves within themſelves, to be

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at more tranquillity, and safer from excess in this matter.

CHAP. XXIX.

Of Slander and Back-biting.

1. RAsh judgment breedeth disquiet, disdain, and contempt of our Neighbours, pride and self conceit, and a hundred other pestilent effects: among which, back-biting, and speaking ill of other men, hath the first place, as the very plague of all Conversations. O that I had one of the burning coals of the holy Altar, to touch therewith the lips of men, and take away their iniquities, and cleanse their sin: imitating the *Seraphin* that purifieth the mouth of the Prophet *Esay*, with a coal taken from the Altar of God: for he that could banish slanderous lips out of the world, would take away one of the greatest causes of sin and iniquity.

2. He that unjustly robbeth his Neighbour of his good renown, beside the sin committed, is bound to repair the damage, though differently, according to the diversity of slanders used: for no man can enter into Heaven with other mens goods, and amongst all exterior goods a good name is the most precious. Slander is a kind of wilful and perfidious murder: for we have three lives; one spiritual, which con-

consisteth in the graces of God; another corporal, which cometh from our soul; the third, a civil, or moral life, which consisteth in our good name; sin robbeth us of the first, death taketh from us the second, and an evil tongue depriveth us of the third. Nay a slanderous tongue at one blow committeth ordinarily three several murders; he killeth his own soul, and his that hearkneth to him, and taketh away the civil life of him whom he slandereth: for, as *St. Bernard* saith, he that detracteth, and he that hearkneth to the detractor, both of them have the Devil upon them: but the one hath him in his tongue, the other in his ear. *They have whetted their tongues like Serpents* (saith *David*) speaking of detractors: for as the Serpents tongue is forked, and double pointed (as *Aristotle* saith) so is a detractors tongue, who at one time stingeth and poysons the ear of him that heareth him, and the reputation of him whom he backbiteth.

3. I charge thee (my *Philothens*,) that thou never speak ill of any man, directly or indirectly; never impose false crimes and feigned faults upon thy Neighbour; never discover his secret sins, not exaggerate those that are notorious; never interpret in ill part his good work; never deny the vertue and good parts which thou knowest.

knoweſt to be in him, nor diſſemble them maliciouſly, nor diminiſh them enviouſly: for by all theſe manner of wayes thou ſhalt offend God grievouſly; but moſt of all by denying the truth to the prejudice of thy Neighbour, or by accuſing him falſely, for it is a double ſin, of lying, and robbing thy Neighbour, both at once.

4. They that to ſpeak ill of another, make prefaces of honour, excuſing their intentions; or mingle ſecret and ſly jeſts, and the praiſes which they would ſeem to recount of another; are the moſt venemous and miſchievous detractors of all. I proteſt (ſay they) I love him with my heart, and as for other matters, he is a right honeſt man: but yet one muſt tell the truth, I muſt needs ſay, he did ill to play ſo treacherous a part. She is a vertuous maiden (ſaith another) but ſhe was over-reached in ſuch an occaſion: and ſuch like diminiſhing additions, which are moſt ordinarily uſed. Seeſt thou not this ſlight of theirs? The Archer drawing his Bow, draweth likewiſe the Arrow as nigh to himſelf as he can: but it is onely to ſhoot it with greater force. It ſeems theſe fellows do draw their tongues to themſelves, but it is onely to let them over-ſhoot with greater violence, and pierce more profoundly into the hearts of the au-

audience, or company where they talk? Detraction uttered in a jesting and scoffing manner, is yet more wicked than the former. *Hemlock* (they say) is not a present poyson in it self, but slow in working, and easily remedied, but being taken with Wine, it is remedileſs. So speaking ill of our Neighbours, which would otherwise pass lightly in at one ear, and out at another (as they say) sticketh firmly in the remembrance of them that hear it, when it is craftily couched with some subtil and merry jest. *They have* (saith *David*) *the venom of* Asps *under their lips.* The stinging of the *Asp* is almost without any feeling, and his venom at the first, breedeth a delectable kind of itching, through which the entrails and heart, open themselves, and receive the poyson, against which afterward there is no remedy.

5. Do not say, such a one is a drunkard, although thou have seen him drunk: nor, he is an adulterer, although thou have seen him taken in that sin: nor, that such an one is an incestuous person, because he hath been once found in that crime. For one onely act giveth not name and title to a thing. The Sun stood still once in behalf of *Joshua*'s victory, and lost his light another time for our Saviours death upon the Cross: yet for all that, no man will say,

ſay, that the Sun is immoveable, or darkſome. *Noah* was once drunk, and *Lot* another time, and withall committed horrible inceſt with his own Daughters; yet neither the one, nor the other were drunkards; nor was the latter an Inceſtuous perſon. So S. *Peter* was not a bloudſhedder, although once he ſhed bloud: nor a blaſphemer, though once he blaſphemed. To bear the name of a Vice or a Virtue, one muſt have frequented the acts thereof, and gotten a Habit of it: ſo that it is an abuſe of terms, to ſay, one is cholerick, becauſe we have once ſeen him angry, or a thief, becauſe he hath once ſtollen.

6. Although a man have been a long time vicious, yet we incurr danger of lying, to term him a vicious man. *Simon* the Leaper called *Mary Magdalen* a ſinner, becauſe ſhe had been ſo not long before: yet lyed he, for ſhe was no longer a ſinner, but a moſt holy and bleſſed penitent, and therefore our Lord himſelf took upon him the defence of her cauſe: The preſumptuous Phariſee held the humble Publican for a Sinner, peradventure for an unjuſt oppreſſor, a fornicator, or given to ſome other heinous vice: but he was foully deceived, for when he thought ſo badly of him, at that very time was he juſtified.

A'as,

Alas, ſeeing that the goodne's of God is ſo great, that one moment ſufficeth to obtain and receive his holy grace, what aſſurance can we have, that he, who yeſterday was a ſinner, remaineth a ſinner to day? The day paſt muſt not judg the day preſent: nor the preſent judg the day to come: it is onely the laſt day that judgeth all days. Thus we ſee that we can never ſay, a man is wicked, without probable danger of lying: that which we may ſay (in caſe that we muſt needs ſpeak) is, that he did ſuch a naughty act, he lived ill ſuch a time, he doth ill for the preſent: but we may draw no conſequence from yeſterday, to this day; nor from this day, to the morrow following.

7. Now though we ſhould be wondrous careful, never to ſpeak ill of our Neighbour, yet muſt we take heed of the other extremity, into which ſome do fall, who to avoid ill ſpeaking, commend and ſpeak well of vice. If thou meet with a man that is a ſlanderer of his Neighbour, do not thou ſay (as it were) excuſing his vice, that he ſpeaketh his mind frankly, and freely. Of one that is notoriouſly vain arrogant, ſay not, he is a gallant courtly Gentleman. Dangerous familiarities muſt not be termed plain and ſimple dealings: mark not diſobedience with the name of zeal;

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Zeal; nor Pride with the name of Magnanimitie; ſtile not Laſciviouſneſs with the honeſt title of Friendſhip. No, (my dear *Philotheus*,) think not that thou avoideſt the vice of ill ſpeaking; by favouring, flattering, and cheriſhing other men in their vices: but roundly and freely ſpeak ill of evil, and blame that which is blame-worthy. for in ſo doing we glorifie God, ſo it be done with the conditions following.

7. To reprehend an other mans fauls and vices lawfully, it is needful, that it be profitable to him of whom we ſpeak, or to them unto whom we ſpeak. There be ſome that recite before Maidens, indiſcreet privities of ſuch and ſuch, which be manifeſtly dangerous. Others recount ſome mans diſſolute geſtures, or wanton ſpeeches tending manifeſtly to diſhoneſty. If I ſhould not freely reprehend this abuſe, or that I ſhould excuſe it, theſe tender young ſouls who hear it, would take thereby occaſion to give themſelves leave to ſay, and to do the like. Their profit then requireth, that I rebuke ſuch things freely, before I ſtir from the place; unleſs I prudently defer this good office, to do it with more deliberation, and leſs intereſt of them, of whom thoſe things were recounted, at an other occaſion.

8. Moreover, it is requiſite, that in ſome ſort

ſort it belong to me to ſpeak of that matter, as when I am one of the principal of the company, and that if I ſpeak not, it would ſeem that I approve their vices. But if I be one of the meaner ſort, then I muſt not undertake to give the ſentence.

9. But above all, it is requiſite, that I be exact, and wary in my words, and not to uſe one too much: as for example. If I blame the familiarity of this young man, and that young maid, and call it indiſcreet and dangerous. O my *Philotheus*, we muſt hold the Balance very even, that we make not things heavier than they be indeed, though it be but the weight of a grain. If in the fault I am to ſpeak of, there be but onely bare appearance, I will ſay no more than ſo: If but a ſimple indiſcretion, I will give it no worſe name; If neither indiſcretion, nor probable appearance of ill be in the matter (ſaving onely that ſome malicious ſpirit may thereby take occaſion to ſpeak ill) I will ſay nothing at all, or onely ſay the ſame. My tongue, ſo long as I judg my Neighbour, is like a Razor in a Chirurgions hands, that pretendeth to cut between the ſinews and the veins; ſo the cut that I make with my tongue in cenſuring or reprehending my Neighbours actions, muſt be ſo wary, that I lance no deeper then needs,

needs, that I ſpeak neither more, nor leſs, than that which the thing it ſelf indeed requireth. And in a word, be careful to keep this rule, that in reprehending the vice as it deſerves, thou ſpare the perſon in whom it is, as much as diſcretion teacheth.

10. True it is, that of infamous and notorious ſinners, we may ſpeak more freely: ſo that ſtill we declare in our words the ſpirit of Charity and Compaſſion, without all Arrogancy or Preſumption, not taking delight in another folks miſeries, which is alwayes an affection proceeding from a baſe and abject heart.

11. Every one is bold to take ſo much licence as to cenſure Princes, and ſpeak ill of whole Nations, according to the diverſity of affections that men bear them: but thou (my *Philotheus*) muſt beware alſo of this defect: for beſides that God is offended therewith, it may raiſe thee up a thouſand quarrels, from which thou canſt not deliver thy ſelf, without great unquietneſs.

12. When thou chanceſt to hear any man ſpeak ill of another, procure, if thou canſt, to make his accuſation doubtful. If thou canſt not do that juſtly, endeavour to excuſe the intention of the party cenſured: if that cannot be done neither, ſhew thy com-

compaſſion towards his frailty, cut off the diſcourſe remembring thy ſelf, and bringing thy hearers in remembrance, that, if they have not offended in that ſort, they are the more beholding to the grace of God for the ſame; and withall, recall curteouſly the Detractor to himſelf. And Laſtly, if thou knoweſt any good of the Detracted, endeavour thou then to ſet it forth.

CHAP. XXX.

Other Advices and Inſtructions to be obſerved in Talk.

1. LEt our Talk be curteous, free, ſincere, plain, and faithful, without double dealing, ſubtiltie, or diſſembling; for though it be not good alwayes to tell the truth in all matters, and in all occaſions, yet is it never lawful to ſpeak againſt the truth. Accuſtom thy ſelf never to ly wittingly, and of ſet purpoſe, neither to excuſe thy ſelf, not for any cauſe, calling alwayes to mind, that God is the God of truth. If thou do chance to tell a ly, and canſt handſomely correct it out of hand, either by recalling it merrily, or by ſome good explication, do it: a true excuſe hath much more grace and force to give ſatisfaction, than a ly never ſo ſmoothly told.

2. Though

2. Though ſometime a man may prudently and diſcreetly diſguiſe and cover the truth, by ſome artificial colour of ſpeech, yet muſt that be uſed onely in matters of importance, when the glory and ſervice of God manifeſtly requireth it: excepting onely thoſe occaſions, ſuch artificial equivocation is dangerous; for as the wiſe man ſaith, *The Holy Ghoſt dwelleth not in a diſſembling and double ſpirit:* No cunning is ſo much to be deſired as plain dealing, the wiſdom of the World, and ſubtiltie of the fleſh, belong to the children of this World: but the children of God walk plainly, without going awry, their heart is free from all doubleneſs. *He that walketh ſimply* (ſaith the wiſe man) *walketh confidently.* Lying, double-dealing, and diſſembling, are alwayes ſigns of a weak and baſe ſpirit. St. *Auſtin* had ſaid in the Fourth Book of his Confeſſions, that his ſoul and his friends ſoul, were but one ſoul; and that his life was tedious unto him after the death of his friend, becauſe he would not live by halves; and yet that for the ſelf-ſame cauſe he feared to dy, leſt his friend ſhould dy wholly in him. Theſe words afterward ſeemed unto him too artificial, and affected, inſomuch that he corrected them in his Book of Retractations, cenſuring them with

with a note of folly. Seeſt thou not (*Philotheus*) what a lively and delicate feeling this holy and pure Soul had of curious and painted ſpeeches? Surely it is a great Ornament of a Chriſtian Soul to be faithful, plain, and ſincere, in talk: *I have ſaid, I will obſerve and keep my wayes, that I may not offend in my tongue. Set (O Lord) a watch before my mouth, and a Door of ſtrength and cloſeneſs to ſhut my lips*, ſaith *David*.

3 It is an advice of the holy King *Lewis*, to gain-ſay no man, unleſs it were either ſin or damage, to let his words paſs without contradicting them: and by this means, a man may be ſure to eſcape all quarrels and debates. But when neceſſitie conſtraineth to oppoſe thy opinion againſt another mans, uſe mildneſs, warineſs, and dexteritie, not ſeeking to vex his ſpirit, whom thou gain-ſayeſt, not to confound him: for nothing is gain'd by ſharp reprehenſion, or too much ſtomack in contradicting.

4. The ancient *Sages* highly commended them that ſpeak little, which is to be underſtood not of them which ſpeak few words, but of them that uſe not many needleſs, and unprofitable words; for in this matter of talk, we regard not ſo much the quantitie, as the qualitie, and in my opi-

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opinion, we ought to fly both extreams. For to ſhew ones ſelf a grave profound Doctor, refuſing to condeſcend to familiar talk, uſed in honeſt recreations, argueth either ſome diſtruſt, or diſdain. And on the other ſide, to prate alwayes, and give neither place nor occaſion to other men to ſpeak their pleaſure, ſmelleth either of vain-glory, or of folly and lightneſs.

5. The ſame King *Lewis* allowed it not for good manners, when one is in company, to talk to any man in ſecret, principally at the Table; leſt he give ſome cauſe to ſuſpect, that he ſpeaketh ill of other: *He that is at Table* (ſaith he) *in good company, and hath any good and merry conceit to ſay, let him ſo ſpeak that all may hear him: if it be any thing of importance, that he would not have all men know, let him conceal it altogether, and tell it no man until the company be diſſolved.*

CHAP. XXXI.

Of honeſt and commendable Paſtimes and Recreations.

1. IT is ſometimes neceſſary to eaſe our ſpirit, and afford it, and the body alſo, ſome kind of Recreation. St. *John* the Evangeliſt (as the devout *Caſſianus* reporteth) was upon a time found by a Hunts-man, to have a Partridg in his hand,

hand, and to make much of it, and play with it for his paſtime: the Huntſ-man demanded wherefore he, a man of ſuch quality, took delight in ſo baſe a recreation. Well (ſaid St. *John*) and wherefore doeſt not thou carry thy bow alwayes bent? Marry (replyed the Huntſ-man) leaſt if it ſhould be alwayes bent, it would looſe his force and ſtrength when it ſhould be needful. Wonder not then at me (replyed the bleſſed Apoſtle) if I ceaſe a little from the rigour and attention of my ſpirit, to take a little reſt and recreation, that after this ſmall eaſe, I may after imploy my ſelf more earneſtly in contemplation of higher matters. It is doubtleſs a great vice to be ſo harſh and rigorous, as neither to allow ones ſelf, nor to ſuffer any other, to enjoy ſome kind of lawful paſtime and recreation.

2. To take the air, to walk, and talk merrily and lovingly together, to play upon the Lute and other ſuch Inſtruments, to ſing in Muſick, to go a hunting, are recreations ſo honeſt, that to uſe them well, there needs but ordinary prudence, which giveth every thing due order, place, ſeaſon, and meaſure.

2. Thoſe games, in which the gain gotten by them ſerveth for a price and recompence of nimbleneſs of the body, or

industry of the mind, as Tenniſs, Baloon, Stool-ball, Cheſs, Tables, running at the Ring, are of themſelves good and lawful: onely exceſs is to be avoided; either in the time employed upon them, or in the wager that is played for: If too much time be ſpent in theſe diſports, they are no recreation, but an occupation, rot eaſing either body or mind, but wearying the one, and dulling the other. After five or ſix hours ſpent at Cheſs, who is not altogether wearied in ſpirit with ſo much attention: To play a whole afternoon at Tenniſs, is not to recreate the body, but to tyre it. Again, if the wager played for be of over great value, the affections of the Gamſters grow out of ſquare: and beſides, it is an unjuſt thing, to lay great wagers upon ſuch ſlight induſtries, ſo unprofitable, and ſo little praiſe-worthy. But above all (my *Philotheus*) take heed thou ſet not thy affection on theſe diſports, for how lawful ſoever any recreation be, it is a vice to ſet the heart upon it: not that thou ſhouldeſt not take pleaſure in ſporting, for without pleaſure there can be no recreation: but that thou ſhouldeſt not ſo place thy heart upon theſe paſtimes, as to be alwayes deſirous of them, and not to be content without them.

Chap.

CHAP. XXXII.

Of Dancing and ſome other paſtimes which are lawful, but dangerous withall.

1. DAnces of their own nature be things indifferent, and may be uſed either well or *ill*; but as they are ordinarily uſed, they incline and lean much to the worſer ſide, and conſequently are full of danger & peril. They are uſed by night, in darkneſs, and in obſcurity, and very eaſie it is for the works of darkneſs to ſlip into a ſubject, ſo apt of it ſelf to receive evil accidents.

The greateſt part of the night is ſpent in them, ſo that by late watching, men are fain to ſleep out the Mornings, and by conſequence, the means to ſerve God. In a word, it is alwayes folly to turn the day into night, light into darkneſs, and good works into fond fooleries. Each one that cometh to dance, bringeth with him his head brim-full of vanity: and vanity is ſo great a diſpoſition to naughty affections, and to dangerous and reprehenſible Loves, that ſuch bad fruits with great facilitie, are ingendred in theſe Dances.

2. I may ſay of Dances, as the Phyſicians do of Muſhroms or Toad-ſtools, though many do eat them for dainties, yet (ſay they)

they) the best of them are nothing worth: and I say likewise, that although *Dances* are much frequented, the best of them are not very good. They that will needs feed on so unprofitable a dish as Mushroms are, procure that they be excellent well drest; if by no means thou canst excuse thy self by reason of the company in which thou art from *Dancing*, see that thy Dance be well ordered. But how must it be well ordered? with modesty, seemliness, and an honest intention. Eat but seldom, and in little quantity of Mushroms, (say the Physicians) for if they be oftentimes eaten, and in great abundance, be they never so well drest, the quantity of them becometh venom in the stomack. *Dance* little at a time, and very seldom (my *Philotheus*) for otherwise thou puttest thy self in danger to affect overmuch this exercise, so perillous, and apt to breed such bad fruits in the soul, as we even now mentioned. Mushroms according to *Pliny*, being spongie, and full of wide pores, draw unto them very easily, all infection near them, insomuch, that if they be nigh Serpents and Toads, they receive venom from them, which is the cause we call them Toadstools: Dancing sports in night assemblies, do ordinarily draw with them these vices and sins, which commonly reign in one place,

place, quarrels, envy, ſcoffing, and wanton love: and as theſe exerciſes do open the pores of the body that uſeth them, ſo they open the pores of the ſoul, & if any ſerpentine companion breath into their ears ſome wanton or laſcivious word, or ſome love-toy: if ſome Baſilisk or Cockatrice caſt an amorous eye, an unchaſt look, the heart thus opened, eaſily entertaineth theſe poyſons. Theſe impertinent recreations are ordinarily dangerous; they diſſipate the ſpirit of Devotion, weaken the forces, make Charity cold, & ſtir up in the ſoul, a thouſand ſorts of evil affections: and therefore it is that they are to be uſed with great diſcretion.

3. Above all, the Phyſicians preſcribe, that after Muſhroms, we ſhould drink good Wine: and I ſay, that after Dancing, it is behoveful to uſe good and holy Conſiderations, to hinder thoſe dangerous impreſſions, which the vain delight taken in Dancing may have left within our mind. Think then *Philotheus*: Firſt, that while thou waſt buſied in this idle exerciſe, many ſouls did burn in hell fire for ſins committed in Dancing, and by the occaſion of the time, and place, and company, and other circumſtances which Dancing bringeth with it. Secondly, many Religious and Devout perſons at that very time in the preſence of God, did ſing his heavenly

praiſes, and contemplated his Divine goodneſs. And how much more happily was their time ſpent in praying, than thine in Dancing. Thirdly, whilſt thou Dancedſt merrily, many ſouls deceaſed out of this world in great anguiſh and dread of Conſcience; many thouſand men and women ſuffered great dolors, diſeaſes and pangs, in their Beds, in Hoſpitals, in the Streets, the Gout, the Gravel, burning Feavers, Cankers, and infinite ſorts of miſeries. They had then no reſt, and then hadſt thou no pity on them. And think'ſt thou not at one day happly thou ſhalt ſigh while others dance, as thou haſt now danced while others ſigh? Fourthly, God beheld thee all the while thou dancedſt, how dearly did he pity thy poor ſoul, that was buſied in ſo unprofitable an entertainment? Fifthly, Alas, while thou wert thus miſpending thy golden leaſure, which might have been far better employed, time paſſed away, and death drew nigh, and mocking (as it were) thy indiſcreet paſtime, inviteth thee unto his Dance, in which the ſighs of thy friends ſhall ſerve inſtead of well-tuned Viols, where thou ſhalt give but one turn from life to death. This Dance is the true paſtime of mortal men; for in it we paſs in a moment from Time to Eternity, of unſpeak-

ſpeakable joyes, or intolerable pains. I have ſet thee down theſe few conſiderations: Almighty God will ſuggeſt many other unto thee to the ſame effect, if thou fear him truly.

CHAP. XXXIII.

The times to ſport and Dance.

1. TO ſport and dance well and lawfully, requires that we uſe theſe delights for recreation of our minds, and not for any affection we do bear unto the ſports themſelves; that we continue them but a ſhort time, and not until we be wearied and dulled therewith; that we exerciſe them but ſeldom, and not every day, for otherwiſe we turn recreation into an occupation. But in what occaſions may a man uſe dancing and ſportings? The juſt occaſions of Indifferent diſports and Paſtimes are moſt frequent: occaſions of Unlawful are very rare, and ſuch games are more blameworthy and dangerous. But in a word, the lawful time of dancing and ſporting is, when prudence and diſcretion telleth thee, that thou muſt condiſcend to give contentment to the honeſt company, in which thou ſhalt be in converſation. For diſcreet condeſcendence is a branch of Charity, and makes indifferent things to be good, and

dangerous things, to be tolerable, and taketh many times malice away from things that otherwise would be bad: which is the reason that games of hazard, which otherwise would be reprehensible, are not so, when just condescendence doth lead us thereunto.

CHAP. XXXIV.

To be Faithful and Constant in great and small occasions.

1. THe sacred Spouse in the Canticles saith, that his Spouse had ravished his heart with one of her eyes, and one hair of her head. Among all exterior parts of mans body none is more noble, for the artificialness of the making, or the activity, than is the eye; none more base than the hair. The meaning then of the Divine Spouse, is to give us to understand, that he accepteth not onely the great works of devout persons, but even the smallest and least: and that to serve him well, and according to his will, is to take great care in great and little pieces of service, in low and in lofty things: and that equally in both kinds, we may (as it were) rob him of his heart.

2. Prepare thy self then (my *Philotheus*) to suffer many great afflictions, yea and martyrdom it self for our Lord: re-

resolve thy self to give up unto him, all that which thou esteemest most precious whensoever it pleaseth him to demand it, Father, Mother, Husband, Wife, Brother, Sister, Children, thy eyes, and thy life too: thy heart must be ready to yield him up all these things at a beck. But as long as his Divine Providence sends thee no afflictions so sensible and heavy, that they require thy eyes, at least give him thy hair: I mean, suffer meekly and lovingly little injuries, small offences, and petty damages, which daily happen to thee: For by such little occasions employed for his love, thou shalt win his heart wholly, and make it thine own. The head ach, the tooth ach, the rheum, a check of thine Husband or Wife, the breaking of a glass, the loss of a pair of glovers, of a jewel, of a handkerchief, a frump or mock patiently born, a little violence offered to thy self in going to bed soon, and rising early to serve God and communicate, a little shame sustained for doing of some actions of Devotion in publick. To be brief, any such slight occasions of patience and sufferance, taken and embraced for the Love of God, do infinitely please his Divine goodness, who for one glass of water, hath promised and prepared Heaven to his servants. And because these occasions

offer themſelves every moment, they are great Inſtruments to heap up ſpiritual Treaſures, if they be well employed.

4. Therefore my Counſel is, That thou imitate that couragious woman, whom the "wiſe King *Salomon* ſo highly commendeth; ſhe ſet her hands (as he ſaith) "to great, important, and magnificent "things: and yet diſdained not to lay "hold on the ſpindle and rock. Put thou thy hands to great things, exerciſing thy ſelf in Prayer and Meditation, in frequenting the Sacrament, to ingender the Love of God in thy Neighbours, and to ſtir up good Inſpirations in their ſouls; and in a word, to do great and excellent good works according to thy calling. Forget not for all that, the Rock and Spindle, that is, the practiſe of lowly actions, and humble virtues, which like ſmall flowers grow at the foot of the Croſs, as to ſerve the poor, to viſit the ſick, to have care of thy Family, with the works belonging thereunto, to uſe all profitable Diligence, to avoid Idleneſs.

5. Great occaſions of ſerving God, preſent themſelves but ſeldom, leſſer occaſions offer themſelves, every day: *and he that ſhall be truſty in ſmall matters* (ſaith our Lord and Saviour) *ſhall be eſtabliſhed over great things.* Do every thing then in

in the name of God, and every thing will be well done: whether thou eateſt or drinkeſt, ſleepeſt or wakeſt, be it in recreation or buſineſs, ſo that thou do handle thy matters well, and having alwayes an eye to Gods pleaſure and will, thou ſhalt profit much before Almighty God, doing all theſe things, becauſe that Gods will is that thou do them.

CHAP. XXXV.

That we muſt keep our ſoul juſt and reaſonable in all actions.

1. WE are not men, but through the uſe of reaſon: and yet is it a rare thing to find men that are reaſonable indeed: for commonly ſelf-love maketh us ſwerve from reaſon, conducting us unawares, and almoſt without our knowledg or feeling, to a thouſand ſorts of ſmall, yet dangerous, unjuſt, and unreaſonable actions, which like the little Foxes in the *Canticles* do root up the Vines; becauſe they are little, men take no great heed of them: and becauſe they are many in number, they annoy us very much.

2. Theſe things which now I will reckon, are they not unjuſt, and againſt true reaſon? We accuſe our Neighbours upon every light occaſion, and excuſe our ſelves

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in all things; we would ſell very dear, and buy cheap: we deſire that Juſtice ſhould be executed in an other mans houſe, but Mercy and Clemencie in our own. Our word muſt be taken in good part, yet are we captious and cavil at other mens ſpeeches. We would have our Neighbour leave us his goods for our money: but is it not more reaſonable, he ſhould keep his goods, leaving us our money? we are diſcontented with him, becauſe he will not help us to his own incommodity: is it not more reaſon we ſhould reprehend our ſelves for deſiring to hinder his commoditie?

2. If we affect one kind of Exerciſe, we diſcommend all other, and controul and condemn all that diſpleaſeth us. And if any of our Inferiors have no great good grace in his perſon or actions, or that we have a diſlike againſt him, do he what he will, and do he it never ſo well, we take it ill, and never ceaſe to vex him, and to be alwayes ready to challenge him. Contrariwiſe, if any be acceptable unto us, ſeem to us of a good grace and carriage, he can do nothing ſo diſorderly but we will readily excuſe it. There are many virtuous Children whom their Father and Mother ſcarce abide to look upon, becauſe of ſome bodily imperfections: and many vicious

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that are their Parents favourites, onely for ſome corporal well-favouredneſs. In all things we preſer the rich before the poor, although they be neither of better condition, nor more vertuous: nay we preſer him that hath the gayeſt cloaths. We will have our own due exactly, but others muſt be courteous in demanding their due of us; we keep our rank and place very preciſely, but would have other men humble and condeſcend; we complain eaſily of others, but will hear no complaints of our ſelves: That little which we do for other men, ſeems in our eye and judgment very much; but whatſoever ſervice or good turn another man doth to us, it ſeems to our ſight in a manner nothing. In a word we are like Partridges in *Paphlagonia*, which have two hearts; for we have one mild favourable and courteous heart towards our ſelves, and another hard ſevere and rigorous heart towards our Neighbour. We have two ſorts of ballances, the one to weigh our own commodities, with all advantage poſſible; the other to weigh with all diſadvantage, what we deliver to our Neighbour. And as the Scripture ſaith, *Deceitful lips have ſpoke in heart and heart*, That is to ſay, they have two hearts, and two weights, to receive a heavy and full weight, to deliver

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a light and ſcant weight, which is abhominable before God.

4. *Philotheus*, obſerve Equalitie and Juſtice in all thy actions, imagine thy ſelf in thy Neighbours place, and him in thine, and ſo ſhalt thou judg aright. When thou ſelleſt, think thy ſelf the buyer, and buying proceed as if thou wert the ſeller: for thus thou wilt be ſure to deal juſtly in all thy bargains and contracts. All theſe inequalities I confeſs are light, and bind not to reſtitution, becauſe we exceed not the limits of that rigour which we may lawfully uſe in the favour of our own right: yet notwithſtanding they are great defects of Reaſon and Charity, and conſequently bind us to procure the amendment thereof, eſpecially ſince the things which we forſake in this amendment, are but meer trifles. For what doth a man looſe by living generouſly, nobly, courteouſly, with a royal, free, and liberal heart?

5. Let this then be thy particular care *Philotheus*, to examine thy heart, and ſee whether it be ſo affected towards thy Neighbour, as thou wouldſt have his affected towards thee, if thou were in his place: for in that ſtands the Tryal of true reaſon. *Traianus* the Emperour being blamed by his faithful friends, for making the

the Imperial Majesty (as it seemed to them) too familiar and common: *Very well*, said he, *and why should not I shew in my self, being Emperour, such an affection to every man in particular, as I my self, if I were a private man, would desire to find in my Emperour.*

CHAP. XXXVI.

Of Desire:

1. EVery one knoweth, that he must in no sort desire any thing which is naughty and vitious: for the desire of evil maketh us evil. But I say more unto thee, *Philotheus*, desire not in any case, those things which be dangerous to the soul, as dancing, gaming, and other such pastimes; nor honours and places of charge: no nor admirable visions, nor heavenly extasies, for all these things are much subject to vain glory and deceit.

2. Desire not things which are far off from thee, that cannot come to pass according to thy desire, but after some long time, as many do, who therefore do weary and distract their hearts unprofitably, and put themselves in danger of great disquiet. If a young man desire much to be provided of some great office and charge, before the time be come, to what purpose serveth this desire of his? If I desire to buy the goods

goods of my Neighbour, before he desire to sell them; loose I not my labour in such a fruitless desire? If being very sick, I desire to preach, or to visit others that be sick, and perform other exercises of men that be in perfect health: be not these vain desires, since it is not in my power to bring them to effect? And yet besides this vanity of these unprofitable desires, they occupy the place of other better desires which I should have, to be patient, resigned, well mortified, very obedient, meek, and mild in adversities, which is the thing that God wills that I should practise at that time; but we admit as fond desires as women great with Child, that long for Cherries and Strawberries in Autumn, and for fresh grapes in the Spring time.

3. I cannot approve in any sort, that men addicted to one kind of Estate and Vocation, should desire any other kind of life, than that which befitteth their Calling, or busie themselves in exercises incompatible with their present condition: for such desires distract the heart and altogether destroy the necessary occupations belonging to their estate. If I desire a solitary life, I do but loose my time: for these desires occupy the time and place of those which I should have for the well imploying of my self in things belonging to my

my preſent Office. No ſurely, I would not that men ſhould be ſtill deſiring better ſpirits, better wits, better judgments, for theſe deſires are but vain, and onely ſerving to hinder thoſe thoughts and cares which every one ſhould have of bettering thoſe parts which God Almighty hath already indued him withall. No I would not that one ſhould deſire better means to ſerve God Almighty, than which already he hath, but that he labour and endeavour to imploy theſe well and profitably. This indeed is to be underſtood of deſires that (as it were) ſtill poſſeſs the heart; for ſimple wiſhes, if they be not too frequent, do no harm, or hinderance.

4. Deſire not further croſſes and afflictions, but according as thou haſt found thy ſelf diſpoſed and able to bear thoſe which God Almighty hath already ſent thee. If we cannot endure a leſs injury without repining, were it not vain and fooliſh to deſire martyrdom? About objects imaginary, and ſuch things as ſhall never come to paſs, our enemy moveth to great and magnanimous deſires, and all to the end of diverting us from the conſiderations of things preſent, wherein (how mean ſoever) we might exerciſe our ſelves with great profit, we imagine combats with the terrible Monſters of *Affrick*,

Affrick, and in the mean time for want of care and heed, ſuffer our ſelves in effect to be vanquiſhed and ſlain by the little ſerpents *poor ſnails* that lye in our way.

5. Seek not after Temptations, for that were raſhneſs; but prepare thy heart to expect them, couragiouſly, and to receive them when God permits them to come.

6. Variety of meats (eſpecially if the quantity be great) do alwayes overcharge the ſtomack, yea, if it be weak, overthroweth it. Overcharge not thou thy ſoul with multitude of thoughts: not worldly, for theſe will be thy utter overthrow: nor yet ſpiritual, for they will moleſt thee.

7. When the ſoul is purged and diſcharged of her ill humours, ſhe feeleth in her ſelf an earneſt appetite of ſpiritual delights, and like a hunger-ſtarved perſon ſetteth her deſire upon a thouſand ſorts of exerciſes of Piety, of Mortification, of Repentance, of Humility, of Charity, and Prayer. My *Philotheus*, it is a good ſign to have ſo good an appetite, but conſider diſcreetly, whether thou canſt well digeſt all that which thou deſireſt to eat. Then take advice of a Spiritual *Director*, which of all theſe many holy deſires, may preſently be put in Execution, and make thy uttermoſt profit of them: And that done, God will give thee other good deſires, which

which thou maiſt execute in their time and ſeaſon: and ſo thou ſhalt not looſe thy time in nouriſhing unpoſſible and unprofitable deſires.

8. Yet my meaning is not, that one ſhould reject all good deſires whatſoever: but that one ſhould endeavour diſcreetly to produce and proſecute them, every one in their due order: ſo that theſe good purpoſes, which cannot preſently have their effect, be (as it were) locked up in a corner of our heart, until the time come in which they may be brought to iſſue and practiſe. In the mean ſeaſon, while thoſe deſires expect their time, procure to effect thoſe which be already ripe, and in their ſeaſon. And this advice is not onely true in ſpiritual deſires, but even in worldly purpoſes, in which likewiſe if order be not kept, they themſelves can never live in quiet and contentment.

CHAP. XXXVII.

Advertiſements for thoſe which are Married.

MArriage *is a great myſtery* (ſaith the Apoſtle) concerning *Chriſt* and the *Church*; *It is honourable to all, amongſt all, and in all*: that is, in all the parts and circumſtances thereof; to all, becauſe even the Virgins themſelves ſhould reve-

reverence it with humility: Amongſt all, becauſe it is equally holy in rich and in poor: In all, becauſe the beginning, the end, and intention, the commodities and profits, the form and matter of it, are all holy. Marriage is the Nurſery of Chriſtianity, which peopleth the Earth with faithful ſouls, to accompliſh the number of the Elect in Heaven: ſo that the Conſervation of all the rights and laws of the holy eſtate of Wedlock, is moſt neceſſary in the Commonwealth, as the ſpring and fountain of all theſe Rivers.

2. Would to God that his moſt dear Son were invited to all marriages, as he was to the marriage in *Cana*, for then the precious wine of bleſſing and conſolation ſhould never want: and if in ordinary weddings we find but little of that ſweet wine, it is becauſe *Adonis* is invited to the wedding Feaſt in ſtead of our Saviour. He that would have his lambs fair and partie-coloured, as *Jacobs* were, muſt imitate his induſtry, and preſent parti-coloured rods to the Ewes when they aſſemble to conceive: and he that would enjoy a happy ſucceſs of his marriage, ſhould alwayes place before his eyes the ſanctity and excellency thereof. But alas in ſtead of theſe, ordinarily we ſee a thouſand diſorders. In paſtimes, feaſting

ing and immoderate diſcourſe: and therefore no marvel if the ſucceſs of their marriages be diſordered.

3. Therefore I exhort all thoſe which are in the holy eſtate of Wedlock, that they love one another with that mutual love which the holy Ghoſt commendeth ſo much in the Scripture. It is not enough to ſay to married folk, that they ſhould love one another with a natural love, for ſo do the Turtle doves: nor with a humane love, for the very Heathens have well practiſed that ſort of love: but I ſay with the great Apoſtle: *You that are married, love your wives, as Chriſt loved his Church, and you wives, love your husbands, as the Church loveth her Saviour.* It was God that brought *Eve* to our firſt father *Adam*, and gave him her for his wife: it is alſo the ſame God, who with his inviſible hand, hath tyed the knot of the holy band of your marriage, and hath given you power one over the other; why then ſhould you not one cheriſh the other, with a holy, ſupernatural and Divine love?

4. The Firſt effect of this love, is the inſeparable union of your hearts. Two pieces of Firr-tree glewed together, cleave ſo faſt one to the other, that you may ſooner break the whole piece in any other place, than in that part in which they were glew-

glewed. But God joyned man to woman in his own bloud, for which cauſe this union is ſo ſtrong, that rather the ſoul ſhould forſake the body, than the Husband be ſeparated from his Wife: and underſtand this inſeparable union which I do ſpeak of, not onely of the body, but principally of the ſoul, and ſincere affection of the heart.

5. The Second effect of this love, is inviolable loyaltie, of the one party to the other. In old time men uſed to ingrave their ſeals upon the Rings they wore continually, as the holy Scripture it ſelf doth teſtifie: and from this cuſtom of Antiquitie we may draw a fit interpretation of the ceremony which holy Church uſeth in the ſolemnitie of marriage. For the Prieſt giving the wedding-Ring firſt to the man, proteſteth that marriage ſo ſealeth and cloſeth his heart, that never after the name, or love of any other woman, may lawfully enter into it, ſo long as ſhe liveth, whom God hath given unto him. And the husband preſently putteth the Ring upon his wives finger, that ſhe likewiſe may underſtand, that her heart is now ſealed and ſhut up from love or thought of any other man, ſo long as he liveth, whom there our Saviour giveth unto her.

6. The Third fruit of matrimonial love, is

is the lawful generation, and the careful education of Children. It is an inexplicable honour to you that are married, that God by his omnipotent power determining to multiply reasonable souls, which might praise him for ever, would make you as it were his fellow labourers in so worthy a work, giving you the priviledg and honour to ingender bodies, into the which he distils the new created souls, like celestial drops from Heaven.

7. Conserve then, you Husbands, a tender, constant, and heartie love towards your Wives: for therefore was the woman taken from the side of man, and next his heart, that she shou'd be beloved of him, heartily and tenderly. The infirmities of your Wives, corporal nor spiritual, must not provoke you to any disdain, or loathing of them, but rather to a sweet and lovely compassion: since God therefore created them, that depending alwayes on you, you should thereby be more honoured and respected; and that you should have them in such sort for your Companions, that nevertheless you should be their Heads and Superiors. And you (O women) love your Husbands tenderly and heartily, but let your love be full of respect, and reverence, for therefore did God create them of a sex more vigorous and predominant;

minant; therefore did he ordain that a woman ſhould be a portion of a man, bone of his bone, and fleſh of his fleſh; and that ſhe ſhould be made of a rib of his, and taken from under his arm, to teach her, that ſhe ſhould be under the hand and guiding of her Husband. And holy Scripture ſtraightly recommendeth unto you this ſubjection, which notwithſtanding the ſame Scripture maketh ſweet and delectable unto you; not onely adviſing you to accept thereof with love and affection, but preſcribing alſo unto your Husbands, how they ſhould exerciſe his authority and command over you, with all patience, meekneſs, and gentle-ſufferance: *Husbands* (ſaith St. *Peter*) *behave your ſelves diſcreetly towards your Wives, as weaker veſſels, bearing them honour and reſpect.*

8. But while I exhort you more and more to increaſe this holy mutual love, which you owe one to another, beware you change it not into jealouſie. For as worms breed ordinarily in the ripeſt and delicateſt Apples: ſo many times it happens, that jealouſie groweth from ardent and exceſſive love between Man and Wife, and marreth and corrupteth the very pith and ſubſtance of the holy eſtate of Wedlock, breeding by little and little, troubleſome

ſome brawls, diſſentions and divorcements. This Jealouſie cannot have any place where mutual love is, grounded upon true vertue: and therefore it is an infallible mark of a Love, in part at leaſt, groſs and ſenſual, which hath met with a weak and inconſtant vertue, and ſubject to miſtruſt and ſuſpect. *And it is a very vain boaſting of love, to make it ſeem great by being jealous*: for *Jealouſie* may well be a ſign of great and ardent love, but not of pure, perfect, and conſtant Amity: for the perfection of Friendſhip and true love, preſuppoſeth the aſſurance of the vertue of that which we love, and Jealouſie preſuppoſeth the uncertainty of the ſame.

9. If you deſire, O Husbands, that your Wives be faithful unto you, give them a leſſon of this loyaltie by your own example. *With what face* (ſaith St. *Gregory Nazianzene*) *can you exact Chaſtitie of your Wives, when you your ſelves live uncleanly? How can you require of them that which you give them not? will you have them Chaſt indeed? Behave your ſelves Chaſtly: And* (as St. *Paul* ſaith) *let every man know how to poſſeſs his own veſſel in ſanctification. For if contrary to this Doctrine of the Apoſtle, you your ſelves teach them looſe behaviour, and*

minant; therefore did he ordain that a woman ſhould be a portion of a man, bone of his bone, and fleſh of his fleſh; and that ſhe ſhould be made of a rib of his, and taken from under his arm, to teach her, that ſhe ſhould be under the hand and guiding of her Husband. And holy Scripture ſtraightly recommendeth unto you this ſubjection, which notwithſtanding the ſame Scripture maketh ſweet and delectable unto you; not onely adviſing you to accept thereof with love and affection, but preſcribing alſo unto your Husbands, how they ſhould exerciſe his authority and command over you, with all patience, meekneſs, and gentle-ſufferance: *Husbands* (ſaith St. *Peter*) *behave your ſelves diſcreetly towards your Wives, as weaker veſſels, bearing them honour and reſpect.*

8. But while I exhort you more and more to increaſe this holy mutual love, which you owe one to another, beware you change it not into jealouſie. For as worms breed ordinarily in the ripeſt and delicateſt Apples: ſo many times it happens, that jealouſie groweth from ardent and exceſſive love between Man and Wife, and marreth and corrupteth the very pith and ſubſtance of the holy eſtate of Wedlock, breeding by little and little, troubleſome

ſome brawls, diſſentions and divorcements. This Jealouſie cannot have any place where mutual love is, grounded upon true vertue: and therefore it is an infallible mark of a Love, in part at leaſt, groſs and ſenſual, which hath met with a weak and inconſtant vertue, and ſubject to miſtruſt and ſuſpect. *And it is a very* vain boaſting of love, to make it ſeem great by being *jealous*: for *Jealouſie* may well be a ſign of great and ardent love, but not of pure, perfect, and conſtant Amity: for the perfection of Friendſhip and true love, preſuppoſeth the aſſurance of the vertue of that which we love, and Jealouſie preſuppoſeth the uncertainty of the ſame.

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wanton tricks, no marvel if you receive diſhonours by loſs of their honeſty. But you (O Women) whoſe Honour and Reputation is inſeparably joyned with your Honeſty and Chaſtitie, be jealous (in a manner) of this your glory, and ſuffer no kind of wantonneſs to blemiſh your credit and eſtimation.

10. You that deſire to have the name and merit of chaſt and worthy Matrons, fear all kinds of aſſaults, all manner of courting, be it never ſo little: ſuffer not any wanton geſtures nigh you; ſuſpect him, whoſoever he be, that commendeth your beauty, and good grace: for he that earneſtly praiſeth merchandize which he is not able to buy, gives a ſhrewd ſuſpicion that he means to ſteal it. But if joyntly, with praiſes of your beauty, any man diſcommend your Huſbands, deteſt him, as one that offereth you heinous injury; for it is evident, that ſuch a one, not onely ſeeketh your ruine and overthrow, but accounteth you already half overcome, that the bargain is half made with the ſecond Chapman, when the firſt diſpleaſeth. Ladies, as well in times paſt, as now adayes, wore many Pearls in their ears, delighted (as *Plinie* thought) with the prettie rattling noiſe which they make, in touching one another. Why they wore them I care

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not, I think verily *Iſaac*, that great ſervant and friend of God, ſent precious ear-rings as the firſt pledge of his love, to the fair and chaſt *Rebecca*, as a myſtical Ornament betokening, that the firſt part which a Husband ſhould take poſſeſſion of in his Wife, muſt be her ears, which his Wife ſhould loyally keep onely for her Husbands uſe: to the end that no ſpeech or rumour ſhould enter therein, but onely the ſweet amiable ſounds of honeſt and chaſt words, which are the Orient Pearls of the holy Goſpel; for we muſt alwayes remember that which before I have ſaid, that our ſouls are empoyſoned by the ear, as the body by the mouth.

11. Love and loyaltie joyned together, cauſe a conſtant and fearleſs aſſurance; and therefore the Saints of God preſuppoſing this fidelitie, have uſed alwayes moſt kind ſigns and tokens of their mutual love: ſweet and loving favours, but yet chaſt and honeſt: tender, and kind-hearted, but yet ſincere, plain, and beſeeming their grave ſimplicity. So *Iſaac* and *Rebecca*, the chaſteſt married couple of old time, were ſeen ſo lovingly entertaining one another by a window, that albeit no offenſive thing paſſed between them, yet *Abimelech* well judged thereby, that they could not be other than Man and

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Wife. The aforesaid great *Lewis*, as rigorous to his own flesh, as tender in love to his own Wife, was almost blamed for too much kindness; though indeed he rather deserved exceeding praise, in knowing how to apply his warlike and courageous mind to these small duties requisite to the conservation of conjugal love: for although these prettie demonstrations of pure and unfeigned affection bind not the hearts of these that love, yet they bring them one near to another, and serve for a kind of Art, to keep mutual love in perfection.

12. Holy *Monica*, being with child of great St. *Augustine*, dedicated him oftentimes to Christian Religion, and to the true service of Gods glory, as he himself witnesseth, saying: *That he had already tasted the salt of God in his Mothers womb.* This is a notable lesson for Christian Women, to offer up to God the fruits of their wombs, even before they be delivered of them: for God accepteth the offering of a loving and humble soul; and commonly giveth good success to those holy motions and affections of good Mothers at that time. The Mother of St. *Bernard*, (a worthy Mother of so worthy a child) so soon as her children were born, took them in her arms, and offered them

them up to our Lord Jesus Christ: and from thenceforth she loved them with such reverence, as holy vessels committed unto her by God, which fell out so happily unto her, that in the end they became all seven very holy.

13. The children being once born into the World, and beginning to have the use of reason, then ought their parents to have an especial care, to imprint the fear and love of God in their tender hearts. The good Queen *Blaunch* performed this office excellent well, in her Son King *Lewis*; for she would oftentimes say unto him, *My dear child, I had rather far thou shouldst dye before mine eyes, than see thee commit one onely Sin.* Which notable saying remained so engraven in the soul of her Royal child, that (as he himself was wont to tell) not one day in all his life, past over his head, wherein he did not call it to remembrance, taking all pains possible to put this *Divine* Doctrine in practice. Races and Generations in our tongue are called Houses, and the *Hebrews* call Generations of children, the building up of a House; for in that sense the Scripture saith *That God builded Houses for the Midwives of* Egypt: whereby we learn, that to make a good house, is not to fill it with worldly Trea-

ſures, but to bring up children in the fear of God, and exerciſe of vertues, wherein no pains or travel is to be ſpared: for children are the Father and Mothers glory. So *Monica* with great conſtancy and perſeverance, ſtrove againſt the bad inclinations of her Son St. *Auguſtine*: for having followed him by Sea and by Land, ſhe made him more happily the child of Tears, by converſion of his ſoul, than he had been the child of her bloud, by Generation of his body.

14. Saint *Paul* leaveth to Women the care of their Houſhold, as their duty and office: for which cauſe, many are of this opinion, that the Devotion of the Wife is much more profitable to her family than the vertue of her Husband, becauſe he, being not ſo ordinarily within doors, cannot ſo eaſily and continually inſtruct his people in vertue: and therefore *Salomon* in his Proverbs, maketh the happineſs of the whole Houſhold to depend on the induſtry and care of that valorous and courageous Woman, whom there he deſcribeth.

15. It is written in *Geneſis*, that *Iſaac* ſeeing his Wife *Rebecca* barren, prayed to God for her, or according to the Hebrew Text, prayed our Lord *over againſt her*; becauſe he prayed on the one ſide of the

the Oratory, and she on the other: and the prayer of her Husband made in this manner, was heard. The greatest and fruitfullest union between Man and his Wife, is that which is made in Devotion, to which one should exhort the other most earnestly. Some fruits, for their sowerness, are not much worth, unless they be conserved, as Quinces: others because of their tenderness cannot long be kept, unless they be preserved, as Cherries, and Apricocks: So Women should wish their Husbands were preserved and confitted with the Sugar of Devotion; without which a man is sower, bitter, and intolerable. And the Husbands should procure that their Wives did excel in Devotion; because without it the Woman is frail, and subject to fall and wither away in vertue. St. *Paul* saith, *That the unbelieving man is sanctified by the faithful Woman; and the unbelieving Woman by the faithful Man*: because in this straight bond of Wedlock, the one may easily draw the other to vertue; but what a blessing is it when the faithful Man and Wife do sanctifie one another in the true fear of God.

16. To conclude, the mutual supporting of one another ought to be so great, that they should never be both at once angry. Bees cannot rest in places where

ecchos, or redoublings of voices are heard: nor can the Holy Ghoſt certainly remain in that houſe, in which ſtrife and debate, chiding and ſcolding, and redoubled brawlings uſe to be. St. *Gregory Nazianzen* witneſſeth, that in his time married perſons kept the Anniverſary day of their matrimony holy and feſtival, and I could wiſh that good cuſtom were put in practice in theſe dayes, ſo that it were not with worldly and ſenſual demonſtrations of exteriour mirth, but that the Husband and Wife, praying and communicating that day, ſhould recommend unto God with more than ordinary fervour, the conſtant quiet of their marriage, renewing their good purpoſes to ſanctifie their ſtate by mutual love and loyaltie, recovering ſtrength in our Lord, to ſupport the better the charge of their Vocation.

CHAP. XXXVIII.

Of the Honeſty and Chaſtitie of the Marriage-bed.

THe Marriage-bed, ought to be *immaculate* as the Apoſtle ſaith, that is to ſay, exempt from all uncleanlineſs, and profane filthineſs: therefore was Marriage firſt inſtituted and ordained in the earthly Paradiſe, where in that time had never been felt any extraordinary con-

concupiſcence. There is ſome likeneſs between diſhoneſt pleaſure, and unmannerly eating: for both of them regard the fleſh, though the firſt for the brutal heat thereof, is ſimply called carnal. I will declare by the one that which I would have underſtood by the other.

1. Eating is ordained for the conſervation of them that eat. As then to eat, preſerve and nouriſh the body, is abſolutely good and commendable: ſo alſo that which is requiſite in marriage for Generation of Children, and multiplication is good and holy, being one of the chiefeſt ends of marriage.

2. To eat, not for conſervation of life, but for maintaining of mutual love and amity which we owe one to another, is a thing very juſt and honeſt: and in the ſame ſort, the mutual and lawful ſatisfaction of the parties joyned in holy marriage, is called by St. *Paul*, debt and duty; but ſo great a debt and duty, that he permitteth neither partie to exempt themſelves from it, without free and voluntary conſent of the other; no not for the exerciſe of Devotion (which is the cauſe of that which hath been ſaid in the Chapter of holy Communion) how much leſs then may either party exempt themſelves from this debt, for anger, diſdain, or phantaſtical pretences of virtue.

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3. As they that eat for mutual converſation, do it freely, and not (as it were) by ſcore, but rather in outward appearance, at leaſt-wiſe, give ſhew of an appetite to their meat: ſo the marriage debt ſhould alway be payed and performed frankly, and faithfully as it were, with hope and deſire of Children, albeit for ſome occaſion there be no ground of ſuch hope.

4. To eat, not for the two former reaſons, but onely to content the appetite, is tolerable, but not commendable: becauſe the onely pleaſure of the ſenſual appetite cannot be a ſufficient object to make an action worthy of commendation: it is enough that it be tolerable. To eat, not onely for our appetite, but with exceſs alſo, and diſorderly, deſerveth blame, more or leſs, according as the exceſs is great or little.

5. The exceſs in eating, conſiſteth not in quantitie onely, but in the manner alſo of eating. It is ſtrange (my *Philotheus*) that honey, being ſo wholſome and ſo proper a food to the Bees, that yet ſometimes they become ſick by it, as when in the ſpring time they eat too much of it, it ingendreth in them the flux of the belly, and ſometimes it kils them without remedy, as when they are behonneyed with it

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about their head and wings. Certainly the act of marriage is holy, just, commendable, & profitable to the Common wealth. Yet notwithstanding in some case it is dangerous; for sometimes it infecteth the soul with smaller sin, as it chanceth by meer and simple excess, and sometime with greater sin, as it falleth out when the natural order appointed for Generation of Children, is perverted; in which, as one swerveth more or less from the order of nature, so are the sins more or less execrable, but alwayes grievous. For because procreation of Children is the principal end of marriage, one may never lawfully depart from the order which it requireth, though for some accident it cannot at that time be performed; as it falleth out when barrenness, or being great with child already, do hinder the Generation. For in these accidents the least act of marriage doth not cease to be holy and just, so that the rules of Generation be kept: no accident whatsoever being able to prejudice the law that the principal end of marriage prescribeth. The execrable act committed by *Onan* in his marriage, was detestable before God, as the holy Text of the 38. Chapter of *Genesis* doth testifie.

9. It is a true mark of a greedy, and beastly mind, to think earnestly of meat, be-

before the time of repaſt: much more when after meals one pauſeth and delighteth in the pleaſure he took in eating, entertaining it in thought and word, and revolving in his mind the remembrance of the ſenſual delight he received in ſwallowing down his morſels, as they uſe to do, who before dinner have their minds on the ſpitt, and after dinner in the diſhes, men worthy to be the Scullions of a Kitchin, *who make a God of their bellie*, as St. *Paul* ſaith. Thoſe that are well and mannerly brought up, think of the Table, but even when they are ready to ſit down, and after dinner waſh their hands and mouth, to looſe both ſavour and ſmell of that which they have eaten. The Elephant is but a groſs beaſt, yet moſt worthy of all the reſt, and which aboundeth moſt of all in ſenſe. I will ſhew you a point of his honeſty; he never changeth his mate, and loves her tenderly, whom he hath once choſen, with whom notwithſtanding he couples not but from three years, and that onely for five dayes, and ſo ſecretly, that he is never ſeen in the act, but the ſixth day he ſheweth himſelf abroad again, and the firſt thing he doth, is to go directly to ſome River and waſh his bodie, not willing to return to his Troop of companions till he be purified. Be not theſe goodly

ly and honeſt qualities in a beaſt? by which he teacheth married folk, not to be given too much to ſenſual and carnal pleaſures, which according to their Vocation they have exerciſed: but the uſe being paſſed, to wash their heart and affection from it, and purge themſelves of it, that afterward with all liberty and freedom of mind, they may exerciſe other actions more pure and of greater value. In this advice conſiſteth the perfect practice of that excellent Doctrine of St. *Paul*, given to the Corinthians, *The time is ſhort* (ſaith he) *it remaineth that they who have Wives, be as though they had them not.* For according to St. *Gregory*, he hath a Wife as though he had her not, who in taking corporal pleaſure with her, is not for all that, hindred and diſturbed from ſpiritual exerciſes: and what is ſaid of the man, is to be underſtood of the woman: that they that *uſe this World* (ſaith the ſame Apoſtle) *be as though they uſed it not.* Let every one then uſe this World according to his calling, but yet in ſuch ſort, that he engage not his affection too deeply therein: but remain ſtill as free and as ready to ſerve God, as if they uſed not the World at all. It is great hurt to a man (ſaith St. *Auſtin*) to deſire the enjoying of thoſe things, which he ſhould onely uſe, and to

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uſe thoſe things which he ſhould onely enjoy: we ſhould enjoy ſpiritual things, and onely uſe corporal things, for when their uſe is turned to enjoying, our reaſonable ſoul is converted into a ſavage and beaſtly ſoul. I think I have ſaid all that I would ſay, without ſpeaking of that, of which I would not ſay.

CHAP. XXXIX.

Inſtruction for Widows.

SAint *Paul* inſtructeth all Prelats in the perſon of his dear Schollar *Timothy*, ſaying; *Honour thoſe Widows which are Widows indeed.* To be a Widow indeed, theſe things are required.

1. That not onely ſhe be a Widow in body, but in heart alſo, that ſhe be reſolved with an inviolable purpoſe, to keep her ſelf ſeverely grave and chaſt in the Eſtate of Widowhood. And if ſhe dedicate thoſe advantages which ſuch an undiſturbed condition may afford her, eſpecially having the ſupport of children for management of her Temporal concerns, to the cloſer ſervice of her maker; ſhe ſhall add a great Ornament to her Widowhood, and make her reſolution ſecure: For if ſhe deſire to leave her Children rich, or any other worldly reſpect, do keep the Widow in Widowhood, ſhe may deſerve

praiſe

praiſe and commendation perhaps, but not comparable to that which is done that ſhe may with leſs diſtraction ſerve his divine Majeſty.

2. Likewiſe, a true Widow muſt be voluntarily abſtracted from all profane contentments: for the *Widow which liveth deliciouſly* (ſaith St. *Paul*) *is dead in her life time.* She that will be a Widow, and yet delights to be courted, imbraced, made much of, and takes pleaſure in dancing and feaſting, deſiring perfumes, tricking and trimming her ſelf, is a Widow alive in Body, but dead in Soul. What availeth it whether the Image of *Adonis* or prophane love, which hangeth for a ſign before the door of fleſhly delight, be painted with goodly flowers and plumes round about it, or the face thereof be covered with a Net, or a Cypreſs? For ſo doubtleſs not without much vanity ſometimes, black mourning apparel, ſerves to make her beauty more apparant: the Widow having made tryal of that wherein women do pleaſe men moſt, caſteth more dangerous baits into their minds. The Widow then which liveth in theſe fond delights, is dead being alive, and is nothing elſe, to ſpeak properly, but an Idol of Widowhood.

4. *The time of pruning is at hand, the voice*

voice of the Turtle-Dove hath been heard in our Land, ſaith the Holy Ghoſt in the Canticles. All men that will live devoutly, muſt prune and ſhave away all worldly ſuperfluities: but eſpecially is this needful to true Widows, who like Turtle doves, come freſhly from bewailing and lamenting the loſs of their dear Husband. When *Naomi* returned from *Moab* to *Bethleem*, the women of the Town, who had known her when ſhe was firſt married, ſaid one to another, is not this *Naomi*? but ſhe anſwered: call me not *Naomi*, I pray you (for *Naomi* ſignifieth comely and welfavoured) but call me *Mara*, for our Lord hath filled my ſoul with bitterneſs: which ſhe ſaid becauſe her Husband was dead. Even ſo the devout Widow, will never be termed or eſteemed fair and beautiful, contenting her ſelf to be ſuch as it pleaſeth God ſhe be.

5. Lamps that are fed with ſweet oyl, caſt a ſweeter ſmell when they are blown out: and Widows, whoſe lives were pure and laudable during their Wedlock, pour out a ſweeter odour and vertue of Chaſtitie, when their light (that is their Husbands) is put out and extinguiſhed by death. To love their Husbands being alive, is an ordinary thing amongſt women: but to love them ſo well, as to take no o-

ther

ther after their death, is a love which pertains onely to true Widowes. To hope in God, so long as the Husband is alive, and serveth for a pillar to support his Wife, is not a thing so rare to be seen; but to hope in God, when she is destitute of so great a prop and stay of her life, is indeed worthy of commendations. This is the reason that one may with greater facility know in Widowhood, the perfection of vertues, than one could have done in the state of marriage.

6. The Widow that hath children which stand in need of her assistance and bringing up, principally in matters belonging to their souls health, and the establishing of their course of life, cannot, neither ought, in any wise abandon them: for the Apostle St. *Paul* saith clearly, that they are obliged to take that care of them, which they themselves had before experienced in their Fathers and Mothers: and that *if any have not care of his own Family, he is worse than an Infidel.* But if her children be in state, that they stand no more in need of her guiding; then should she gather together all her thoughts, and imploy them wholly to enrich her heart, with the pure and holy love of God.

7. If meer constraint bind not the Conscience of the Widow to outward affairs,

fairs, I counſel her to avoid them altogether, and to uſe that order in managing her affairs, which is moſt peaceable and recollected, although it ſeems not ſo gainful. For the profits gotten by contentions and troubleſom labour, muſt be very great indeed, to recompence the benefit of a quiet life: beſides that, wrangling pleas and proceſs do diſtract the heart, and oftentimes open a gate to the enemies of chaſtitie; while to pleaſe them, whoſe favour they need, they are fain many times to uſe demeanour and behaviour diſpleaſing to God.

8. Prayer muſt be the Widows continual exerciſe: for ſhe muſt love nothing but God: ſhe muſt uſe almoſt no words, but for Gods ſake. And as the Iron, which by the preſence of the Diamond is hindered from following the Loadſtone, leaps to it ſo ſoon as the Diamond is removed away: ſo the chaſt Widows heart which could not eaſily give it ſelf wholly to Gods holy Inſpirations, during the life of her Husband, ſhould immediately after his death, run with ardent affection after the ſweet odours, and celeſtial perfumes of her Lord, ſaying with the ſacred Spouſe, O Lord, now that I am all mine own, receive me altogether, *draw me after thee and I will run after the ſweet ſmell of thy Oyntment.*

9. Ver-

9. Vertues peculiar to Christian Widows are, perfect modesty, neglect of humours, ranks, places, titles, and such like vanities; to serve the poor, visit the sick, comfort the afflicted, instruct young maidens, and encline them to affect Piety and Devotion, and in a word, to yield themselves a perfect pattern of all vertues. To the younger women, cleanliness and honest simplicity must be the two ornaments of their Habits; humility and charity must adorn their actions; honesty and courtesie must grace their speech; modesty and shamefac'dness must beautifie their eyes; and Christ Jesus crucified must be the onely love of their hearts. In summe, the true Widow is, in the Catholick Church, as it were a fresh sweet violet in the moneth of *March*, which sends abroad from the flagrant odour of her Devotion, an incomparable suavity, and yet almost covers and hides her self, with the great leaves of her Humility and voluntary Abjection, betokening by her dark pale colour, her exercises of Mortification: She is commonly found in fresh cool places, and unmanured plots of ground, and will not be blasted with the hot noisom air of the Worlds conversation, the better to conserve the pleasant freshness of her soul against all inordinat heats, which the desire

of

of Riches, of Honour, and dangerous loves, might breed in her heart. *She ſhall be bleſſed*, ſaith the holy Apoſtle, *if ſhe perſevere in this ſort.*

10. I have many other things to ſay of this matter, but I ſhall have ſaid enough, in adviſing the Widow zealous of the honour of her eſtate, to read attentively the excellent Epiſtles, which St. *Jerom* wrot to *Furia*, *Salvia*, and thoſe other Ladies, which were ſo happy, as to be the ghoſtly children of that holy Father; for nothing can be added unto that which he ſaith, but onely this Admonition, that a true Widow ſhould never blame thoſe that marry the ſecond time, nay although they marry the third and the fourth time: for in ſome caſes, God Almighty ſo diſpoſeth it for his greater glory. One muſt alwayes have his eyes upon this Doctrine of our holy Forefathers, that neither Widowhood, nor Virginity, have any other place in the Kingdom of Heaven, but that which true Humility doth allot and aſſign them.

The

The Fourth Part of the Introduction: Containing neceſſary Inſtructions, againſt thoſe Temptations, which are moſt ordinarily incident, to thoſe that endeavour to live ſpiritually.

CHAP. I.

That we muſt not regard the ſcoffs and mocking taunts of the children of this World.

SO ſoon as the children of this World ſhall perceive that thou reſolveſt to lead a ſpiritual life, they will diſcharge upon thee as thick as hail, all their vain babling, and falſe ſurmiſes. Thoſe that are moſt malicious amongſt them, will calumniate and miſconſtrue thy change, attributing it to diſſembling policy, or hypocriſie; the World frowneth upon him, ſay they, and becauſe he cannot thrive that way, he betakes himſelf to God; thy friends will even break their heads, and weary their tongues, to make thee a world of exhortations, and wiſe and charitable Advices as they imagine. Thou wilt fall into ſome melancholy humour (will they ſay) by this new courſe of life; thou wilt looſe thy credit and eſtimation in the World, and make thy ſelf intolerable and diſtaſtful to all thy acquaintance; thou

thou wilt grow old before thy time; thy Domeſtical affairs will go to wrack; thou muſt live in the World as one in the World; our Salvation may be obtained, and Heaven gained, without thoſe myſteries and ſecrets; and a thouſand ſuch like inventions as theſe ſhalt thou hear.

2. My *Philotheus*, all this Counſel of theſe, is but a fond and vain prattling. Theſe men tender neither thy health, nor wealth, nor honour. *If you were of the World* (ſaith our bleſſed Saviour) *the World would love that which were his: but becauſe you are not of the World, therefore the World hateth you.* We have ſeen oft enough, Gentlemen and Ladies, paſs many a whole night, nay many nights together, at Cards and Cheſs, and is there any attention more melancholy, ſullen, and troubleſom than that? And yet worldlings that mark it, ſay never a word of it, nd their friends never trouble themſelves herefore; and for meditating but one ſhort hour, or riſing a little earlier than ordinary, to prepare our ſelves to Communion: every one runs to the Phyſician, as if it were needful we ſhould be purged from Hypochondriaque humours, or the Jaundies. They will make no difficulty to ſpend thirty or fourty nights in Dancing, and no man of them will complain of it

it as of loſs of time: yet onely for watching devoutly one night, every one cougheth next morning, and complaineth of the Rheum. Who ſeeth not here, that the World is an unjuſt judg, favourable and partial to his own children, ſharp and rigorous to the children of God?

2. We ſhall never be well in peace with the world, unleſs we caſt our ſelves away with it for company: it is impoſſible for us to content it, it is too much out of ſquare; *For* John *came neither eating, nor drinking* (ſaith our Redeemer) *and they ſay, the Devil is in him: The Son of man came eating and drinking, and they ſay, behold a Glutton and a Wine-bibber.* Moſt true it is, *Philotheus*, if we ſhould condeſcend with the world, and give our ſelves a little to jeſt, to laugh, to dance, and diſport, it would be ſcandalized at us: If we do not ſo, it will accuſe us of Hypocriſie or melancholy. Let's make our ſelves brave, and the World will conſtrue it to ſome bad end: go negligently attired, and the world will count us baſe-minded: our mirth in the worlds eye is diſſoluteneſs, our mortification ſullenneſs: and looking thus upon us with an angry eye, we can never be acceptable to it. It aggravateth our imperfections, publiſhing them for ſins; of our ſmall ſins it maketh crimes

crimes: those which we commit through frailtie, it sayes we do them for malice. Whereas *Charity is benigne* (as saith St. *Paul*) the world is malicious; where Charity thinks not ill of any, the World, on the other side, thinks no good, but alwayes ill, and not being able to calumniate our actions, it will accuse our intentions; so that have the poor sheep horns or no, be they white or black, the wolf for all that refuseth not to devour them, if he can.

3. Do what we can, the world will wage warr against us: it will warily spy and pry into our gestures and behaviour; and if it find out but one little word of choler cast out at unawares, it will protest solemnly, that we are altogether unsufferable. If we be diligent in looking to our affairs, it terms us coverous; if mild and patient, it calls it meer simplicity: But as for the children of the world, their choller is generosity, their avarice is good husbandry, their conspiracies are honourable courtesies: thus still the Spiders mar the Bees labours.

4. Let us therefore give this blind buzzard leave (my *Philotheus*) to cry at long as he list, and screech like a night-owl to disquiet the birds of the day: but let us in our selves be constant in our purposes

poſes, and no changlings in our deſigns: our perſeverance will clerely demonſtrate, whether in good earneſt, we have ſacrificed our ſelves to God, and ſetled our ſelves in the rank of thoſe, that mean to live devoutly. Comets, and Planets are almoſt of an equal brightneſs in appearance; but Comets, or blazing ſtars, do quickly vaniſh away, being onely certain fiery vapours, which are in ſhort time conſumed; whereas Planets, or true Stars, have a perpetual and everlaſting brightneſs. So Hypocriſie and true vertue have great reſemblance in outward ſhew, but one may know the one from the other: becauſe Hypocriſie laſteth not long, but vaniſheth ſoon like ſmoak, aſcending up a little way into the air; but true Vertue is alway conſtant and durable. It is no ſmall commodity, no little ſecurity, and fortifying of the beginning of our Devotion, to ſuffer reproaches, and calumniations, for by thoſe means we avoid the danger of pride, and vain-glory, which are like the cruel Midwives of *Egypt*, appointed by the infernal *Pharao*, to kill the children of the *Iſraelites*, the very day of their birth. We are crucified in opinion of the world, let the world be crucified in ours: it accounteth us for fools, let us eſteem the world for mad and ſenſeleſs.

CHAP. II.

That we must have continually a good and manful courage.

1. THis light of the day, although it be most beautiful and delectable to our eyes, doth dazle them notwithstanding, after they have been long shut up in darkness. Before we be accustomed and familiar with the Inhabitants of any strange country, let them be never so courteous and friendly, yet we find our selves amongst them as half amazed. It may be (my *Philotheus*) that after this change of life, divers alterations will arise in thy heart: and that this great and general farewell which thou hast bidden to the follies and vanities of the world, will stir in thee some discouragement. If it happen so, let me win so much at thy hands, as to have a little patience, for it will come to nothing: it is but a little astonishment which the novelty of another life bringeth unto thee; let that pass over, and thou shalt receive millions of consolations.

2. It will trouble thee in thy beginning (it may be) to forsake that pomp and glory which fools and mockers give thee, accounting thee happy in thy vanities, but wouldst thou for that vain estimation, loose

loose the everlasting glory which God infallibly will give thee? The fond trifles and pastimes in which thou hast employed thy fore-passed years, will represent themselves again to thy heart, to allure it, and to cause it to come unto their side: but canst thou have the heart to hazard the loss of blessed Eternity, for such transitory toyes and pleasures? Believe me (*Philotheus*) if thou persevere constantly, ere long thou wilt feel such cordial sweetness, so pleasant and delicious, that thou wilt confess, that the world affordeth nothing else but bitter gall in comparison of that most sweet and delectable hony; and that one onely day of *Devotion* is better worth than a thousand years of worldly delights.

3. But thou seest that the mountain of Christian perfection is exceeding high; and O my God (sayst thou) how shall I be able to climb up so high? Courage *Philotheus*, when the little young Bees begin to take shape and form, we do call them Grubs, and at that time they cannot fly up and down upon the sweet flowers, nor on the thymie mountains, nor little bushie hills, to gather honey: but by little and little, feeding on the honey which their dams prepare for them; these little Grubs or Imps, begin to have wings, and

to ſtrengthen themſelves, ſo that after they fly up and down all the Country in their honey-queſt. True it is, that as yet we are but little Grubs in Devotion, and that we are not able to ſoar up ſo high, as our deſire would have us, which is even no higher, than to the higheſt top of Chriſtian perfection; yet notwithſtanding we begin to grow into form and faſhion, to take ſome ſpiritual ſhape upon us, by good deſires and conſtant reſolutions, followed and ſeconded by diligent performance, our wings begin to grow: ſo that we may well hope one day to be ſpiritual Bees, and that we ſhall fly freely in ſearch of the honey-ſweet pleaſures of the Almighty Lord. In the mean time, let us live upon the honey of ſo many godly inſtructions, as God's book, and many ancient devout perſons have left unto us: and let us pray to God to give us the wings of a Dove, that we may not onely fly for the time of this preſent life, but eſpecially repoſe our ſelves in the life to come.

Chap.

CHAP. III.

The nature of Temptations, and the difference between feeling them, and consenting to them.

1. IMagine a young Princeſs (my dear *Philotheus*) greatly beloved of her Husband; and that ſome traiterous villain, to win her, and defile her marriage bed, ſendeth unto her ſome infamous Pander, with a love meſſage, to treat with her about his diſloyal intent: Firſt, this wicked Pander propoſeth unto the *Princeſs* the intent of his Maſter: Secondly, the *Princeſs* takes the embaſſage in good or evil part: Thirdly, ſhe either conſenteth or refuſeth. Even ſo the Devil, the World, and the Fleſh, perceiving the ſoul of man eſpouſed to the ſon of God, do ſend their Temptations and ſuggeſtions unto her, by the which, Firſt, ſin is propounded unto her: Secondly, ſhe either is delighted, or diſpleaſed, with the ſinful motion: and Thirdly, ſhe either admitteth it by conſent, or reiecteth and caſteth it away from her: which are in ſum, thoſe three ſteps or ſtairs by which we deſcend to wickedneſs, Suggeſtion or Temptation, Delight, and Conſent. And though theſe three acts, are not ſo manifeſtly known and diſcerned in other kinds of ſins, yet are they pal-

pably ſeen in all great and enormous ſins.

2. Thou muſt be valiant and couragious (my *Philotheus*) amidſt Temptations, and never hold thy ſelf for vanquiſhed, ſo long as thou findeſt that the Temptation diſpleaſeth thee. Obſerve well the difference between having, and conſenting to Temptations; which is, that we may have and feel them though they utterly diſlike and diſpleaſe us: but we can never conſent unto them, unleſs they pleaſe us, ſince pleaſure ordinarily ſerveth as a ſtep to conſent. Let then the enemies of our Salvation preſent unto us many bits and baits as ever they will; let them alwayes ſtand watching at the door of our heart to get in; let them make us as many offers, and proffers as they liſt: but yet ſo long as we have a true purpoſe and ſtrong reſolution, to take no manner of pleaſure in them: We offend not God, no more than the Prince, Husband to the Princeſs before mentioned, can bear her any ill will, for the naughty meſſage ſent unto her, if ſhe have taken no delight or pleaſure in it. Yet there is a difference between the Soul and this *Princeſs*: the *Princeſs* having once underſtood this diſhoneſt errand, may (if ſhe liſt) drive away the meſſenger, and hear him no more; which is not alway

alway in the power of the ſoul, for ſhe cannot chooſe but feel the Temptation, though it be alwayes in her power not to conſent to it: for which cauſe, though the Temptation ſhould perſevere never ſo long time, yet can it not ſo much defile us, ſo long as it diſpleaſeth and diſpleaſeth us.

3. But as for the delight that may follow the Temptation, becauſe there are two parts or portions of our ſoul, the one Inferiour, and the other Superiour; and the Inferiour or Senſual followeth not alwayes the Superiour, or Reaſonable portion, but keep houſe apart (as it were) it falleth out often times, that the Inferiour part delights in the Temptation without the conſent, nay againſt the will of the Superiour. This is the quarrel, and battel which the holy Apoſtle St. *Paul* deſcribeth, when he ſaith, That his fleſh rebelled againſt his ſpirit, that there is one law of the members, or body, and another of the ſpirit, and ſuch other things.

4 Haſt thou not ſeen (my *Philotheus*) a great burning fire-brand, covered with aſhes and imbers? When one cometh ten or twelve hours after to ſeek for Fire, he finds but a little in the middeſt of the hearth, and ſometimes hath much ado to find any. Yet there was Fire there all the while, for otherwiſe he could now have

found none at all: and with that little that he found, he may kindle all the other dead coals and brand-ends. The self-same passeth in Charity, (which is the spiritual fire of our souls) amid many great Temptations. For Temptation darting her delight into the lower portion, covereth all the soul (as it seems) with ashes, and bringeth the Love of God to such a straight, as if it had room onely (as men do use to say) to stand a tip-toe: for it appeareth not at all any where, saving onely in the middest of the heart, in the very bottom and center of the spirit, and yet seemeth scarce to be there, and we have much ado to find and perceive it. Notwithstanding, without all doubt it remains there; since howsoever we feel our selves troubled in soul and body, yet we find in our heart a settled resolution not to consent to Sin, nor Temptation, and the Delight which pleaseth our outward man, or sensuality, displeaseth and disliketh the inward, or reasonable will so that though it be round about it, like the cinders about the coal, yet is it not within it.

Chap.

CHAP. IV.

An encouragement to the Soul vexed with Temptation.

1. MY *Philotheus*) God never doth permit these Temptations to rise, but onely against such souls, which he means to exteil and promote to the dignity of his pure and excellent love. But it followeth not therefore, that after these Temptations, they shall be sure to attain to this divine love: for it happeneth oftentimes that souls that have been constant in such violent combats, afterwards not corresponding with the Heavenly favours of God, have been vanquished and overthrown with very small Temptations. This I say, to the end, that if ever it chance to thee to be afflicted with such dreadful and horrible Temptations, that thou understand thereby, that God favoureth thee with an extraordinary sign of his love, by which he designeth to exalt thee in his presence, yea and make thee great in his familiarity and friendship. Yet nevertheless (*Philotheus*) be thou alwayes humble and fearful to offend, not assuring thyself, that thou art able to overcome the least Temptations that are, after thou hast prevailed against great ones, saving onely by continual fidelity and loyalty toward his

2. What Temptations ſoever arrive unto thee, and what delight ſoever enſue of that Temptation; ſo long as thy will refuſeth to conſent to the Temptation, and to the delight following it, trouble not thy ſelf. When one falls into a ſwoun, ſo that there appear no more ſigns of life in him, men uſually do lay their hands upon his heart, and at the leaſt motion that they feel in his heart, they judg him yet to retain life, and by ſome precious liquor or reſtorative, make him come again to himſelf, and recall him to his ſenſe and feeling. So doth it chance when through the violence of Temptations, our ſoul ſeemeth, as it were, fallen into a ſwound, and into an utter decay of all her ſpiritual forces, life and motion: but if we will know in what ſtate ſhe is, let us lay our hand on heart; let us conſider if the heart and will do yet retain their ſpiritual motion: that is, if they do their endeavour to refuſe all conſent to the Temptation and Delight thereof: for ſo long as this motion of refuſal is within our heart, we may be aſſured, that Charity, the life of our ſoul, remaineth yet in us, and that Jeſus Chriſt our Saviour is there preſent, though hidden, and ſecretly: ſo that by vertue of continual prayer, and uſe of the Sacrament, and of confidence in God's grace, we

we ſhall recover our forces, and live a ſound, healthy, and delectable life.

CHAP. V.

How Temptation and Delectation may be Sin.

1. THe Princeſs of whom we ſpake right now, could not hinder the diſhoneſt demand made unto her, becauſe, as we preſuppoſed, it came to her unawares, and againſt her will: but if on the other ſide, ſhe ſhould by ſome wanton glaunces give occaſion to be requeſted by thoſe ſecret or careleſs tokens, declaring her ſelf not unwilling to render love to him that ſhould court her: then doubtleſs were ſhe culpable of the meſſage it ſelf: and though ſhe ſhew her ſelf never ſo quaint and coy, ſhe ſhould for all that deſerve blame and puniſhment. So chanceth it many times, that the very Temptation it ſelf is a ſin in us, becauſe we our ſelves willingly are the cauſe of it. For example, I know that in gaming I fall eaſily to rage and blaſphemy, and that gameing is to me, as it were, a Temptation to thoſe ſins: I ſin therefore as often, and as many times as I play at that game, and am guilty of the Temptation which thence ariſeth. Again, if I know certainly that ſuch a converſation, is ordinarily a cauſe

of

of Temptation and fall unto me, and yet notwithſtanding do willingly go to it, I am acceſſary to all the Temptations which do enſue from thence.

2. When the delight which proceedeth from the Temptation may be avoided, it is alwayes ſin to receive it, according as the pleaſure which we receive, and as the conſent which we give unto it, is great or little, long or ſhort in durance: So it is alwayes reprehenſible in the young Princeſs of whom we ſpake, If ſhe do not onely hearken unto the laſcivious and diſhoneſt demand, which is made unto her, but withall, after that ſhe hath heard it, taketh pleaſure in it, entertaining her thought with ſome delight about this object. For although ſhe will not conſent to the real acception of the diſloyaltie motioned to her, ſhe conſenteth notwithſtanding to the mental applying of her heart to the contentment which ſhe taketh in the naughty ſuggeſtion; and it is alwayes a diſhoneſt act, to apply either mind or body unto any diſhoneſt object: nay, diſhoneſtie conſiſteth in ſuch ſort in the application of the mind, that without it, the applying of the body were not ſin.

3. So then, when thou ſhalt be tempted in any ſin, conſider whether thou haſt willingly given occaſion to be ſo tempted: for

for then the very Temptation it ſelf putteth thee in ſtate of ſin, by reaſon of the hazard wherein thou haſt wittingly caſt thy ſelf, which is to be underſtood, when thou mighteſt commodiouſly have avoided the occaſion; and that thou diddeſt foreſee, or were bound to fore-ſee, that in ſuch an occaſion, ſuch a Temptation would ariſe. But if thou haſt given no occaſion at all to the Temptation which impugneth thee, it cannot in any ſort be imputed unto thee for a ſin.

4. When the delight following the Temptation might have been ſhunned, and yet we eſchew it not, there is alway ſome kind of ſin: according to the little, or long continuance in it, and according to the cauſe of delight taken in it. A woman that hath given no occaſion to be courted, but yet taketh pleaſure therein, ceaſeth not to be blame-worthy, though the pleaſure which ſhe affected, have no other cauſe or motive, but onely the courting. For example, if her *Gallant* play excellent well on the Lute, and ſhe be delighted, not in that he ſeeketh her love, but in the harmony and ſweetneſs of his Lute; there is no ſin in that delight, yet muſt ſhe not continue long in it, leaſt ſhe eaſily paſs from it, to delight in being wooed. So if any body propound to me

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ſome ſtratageme full of invention and cunning, to make me compaſs a full revenge upon mine enemy: If I take no delight, nor give any conſent to the deſire or purpoſe of revenge which is motioned unto me, but onely in the ſlight and ſubtile Art of the Engin, or invention, without doubt I ſin not at all; though it be not expedient to ſtay long in this delight, for fear, leſt, by little and little, it carry to ſome delectation of the revenge propoſed.

5. We find our ſelves ſometimes overtaken and ſurprized with ſome tickling of delight, immediately after the Temptation is preſented unto us, before we have well conſidered the quality and danger thereof: and this delight is but a ſmall ſin, though it grow greater and greater, if after we perceive the danger we are in, we ſtay, negligently diſputing with the delight, whether we ſhould admit it, or reject it: and yet more, if we negligently ſtay in it, after we perceive the peril, without any purpoſe at all, little or great, to caſt it away out of our heart: but when as voluntarily, and of full purpoſe, we reſolve to take contentment in that delight, that deliberate purpoſe is a great ſin, if the object of the delight be very naught. It is a great vice in a Woman.

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if ſhe be willing in her heart to entertain naughty diſhoneſt loves, although ſhe do not in effect abandon her ſelf to her Lovers.

CHAP. VI.

Remedies againſt great and vehement Temptations.

1. AS ſoon as thou findeſt thy ſelf in any Temptation, do as little children are wont when they ſee a Wolf, or a Bear in the field: for preſently they run and throw themſelves into their Father or Mothers arms, or at leaſt wiſe call upon them for help and ſuccour. Run thou in like manner unto God, cry upon his mercy, crave his aſſiſtance, it is the remedy which our Saviour himſelf taught us, ſaying, *Pray, leſt ye enter into Temptations.*

2. If nevertheleſs the Temptation continue, or increaſe; then haſtily run in ſpirit to the croſs of our bleſſed Saviour Jeſus, imagining thou ſeeſt him hanging thereon before thy face, and embrace the foot of the croſs upon thy knees, laying faſt hold upon it, as upon an aſſured Sanctuary, and proteſt that thou wilt never conſent to the Temptation. Ask our Saviour aid againſt it, and continue alway, this proteſting, that thou wilt never give conſent,

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so long as the Temptation lasteth. But while thou makest these earnest and hearty protestations, and refusals of consent, look not the Temptation in the face, think not on it as nigh as thou canst; but look onely on our blessed Lord Christ crucified: for if thou behold and consider the Temptation, principally when it is vehement, or carnal, it may shake and undermine thy courage; and weaken thy constancy before thou art aware: divert thy thoughts with some good and commendable Exercises, for such occupations entring, and taking place in thy heart, will chace away the Temptations, and malicious suggestions, and leave no room in thy heart to be lodged in.

2. The Second and soveraign remedy against all Temptations, be they never so great, is to unfold our Conscience, to display and lay open the suggestions, feelings, and effects which arise in our minds, and to manifest them and their occasions to our Spiritual Director For note this well, that the first condition that the Devil would make with a soul whom he would inveagle and deceive, is to conceal the Temptation, as they which would allure any maids or women to their unlawful desires, at the first onset warn them to say nothing of their motions and desires, to their

their Parents or Husbands; whereas God on the other side in his Inspirations above and before all things, willeth that we procure them to be examined by our Superiours, and conductors of our Souls.

4. If, after all this, the Tempration obstinately vex and persecute us; we must do nothing else but shew our selves constant, and persevere in protesting from our hearts, that we do not, and will not consent. For as Maids can never be married, so long as they say no: so the soul, be she never so much tormented with Temptation, can never be hurt or defiled, so long as unfeignedly she saith no.

5. Dispute not with thy enemy, discourse not with his suggestions, answer him not one onely word, unless it be sometimes that which our blessed Lord answered him, and wherewith he confounded him: *Go thy way Sathan, for it is written, The Lord thy God shalt thou adore, and him onely shalt thou serve.* As a chast Matron should not answer one word, nor look once on the face of that naughty person that should solicit her to dishonestly; but cutting off short from his love Rhetoricks, should presently, and at the same instant, turn her thoughts and affections towards her Husband, and protest anew the loyaltie which she oweth unto him, and never

never ſtay one jot to dally, or parly, or to enterchange language with the lacivious ſuiter: ſo the devout ſoul aſſaulted with any Temptation, ſhould by no means buſie her ſelf in diſcourſing, or conſidering, or anſwering it, but ſincerely, and that inſtantly, turn her thoughts to her Lord Jeſus Chriſt, her dear Spouſe, and make a new Proteſtation and promiſe of Loyalty to him, that ſhe will be his onely and wholly for ever.

CHAP. VII.

That we muſt diligently reſiſt, even the leaſt Temptations that are.

ALthough we muſt fight moſt carefully againſt great and violent Temptations with an invincible courage, and the victory gained againſt them, be exceeding profitable unto us: yet peradventure we may profit more in reſiſting Temptations of leſſer moment. For as great Temptations exceed in quality, ſo the leſſer infinitely exceed in number; inſomuch that the conqueſt of them may be compared to the victory over the greater and violenter Temptations. Wolves and Bears be without all queſtion more dangerous than Flyes and Gnats: yet do they not vex and diſquiet us ſo importunely, nor exerciſe our patience ſo often. It

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is an easie thing to abstain from Murther; but hard to avoid small cholerick passions, and the ordinary occasions of anger, which are presented to us almost every moment. It is easie for a man or a woman to refrain from committing actual adultery; but not so easie to abstain from wanton looks, from giving or receiving love-toyes, from procuring fond favours, from speaking and hearing words of vanity. It is not very hard, not to admit a corrival, or companion in love between Husband and Wife, and to refuse consent of bodily disloyalty in that kind; but not so easie to keep this disloyaltie from entrie to the heart and desire. Very easie is it for a man to contain himself from stealing other mens goods: but hard, not so much as to covet, or wish them. Easie is it, not to bear false witness in judgment; but not easie to refrain from lyes in conversation: very easie not to be drunk; but hard to be vertuously sober and temperate: very easie not to desire anothers death; but hard not to desire at least some harm to him. It is no great difficultie to withhold our selves from defaming our adversary; but hard not to despise him. In a word, these little Temptations of choler, of suspicions, of jealousie, of envy, of love-tricks, of jests and vanities, of crafty

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and double-dealing, of wanton and unchaſt thoughts, are things in which the patience and conſtancy of thoſe that are moſt devout and reſolute in Gods ſervice, is moſt continually tryed and exerciſed. We muſt therefore prepare our ſelves (my dear *Philotheus*) with as great diligence as may be, to this ſpiritual combat: and aſſure our ſelves, that as many victories as we ſhall win over theſe pettie enemies, and ſlight Temptations, ſo many pretious gems ſhall be placed in the Crown of glory, which God prepareth for us in Paradiſe. Therefore if we mean to fight valiantly againſt greater Temptations that beſiege us, we muſt practiſe every day to reſiſt theſe weaker aſſaults of ordinary Temptations when they come upon us.

CHAP. VIII.

Remedies againſt theſe leſſer Temptations.

WEll then, concerning theſe ſmall Temptations of vain glory, ſuſpicion, fretting, jealouſie, envy, love-fancies, and ſuch like traſh, which like Flyes and Gnats do trouble our eyes, and ſometimes bite and ſting us by the face; becauſe it is impoſſible to be altogether exempted and freed from their importunity: the beſt reſiſtance that we can make

make them, is, not to vex our ſelves for them: for they cannot hurt us, though they trouble us a little: ſo that we be throughly reſolved to ſerve God entirely.

2. Deſpiſe then theſe petty aſſaults, and vouchſafe not ſo much as to think upon that which they propoſe, or would incline thee unto: let them buzze about thine ears as much as they will, and fly round about thee here and there as flyes uſe to do; but when they begin to ſting, and make ſome aboad in thy heart, then do nothing elſe but quietly remove them and bruſh them from thence; not fighting againſt them, nor parlying with them, but producing ſome contrary acts whatſoever; but eſpecially acts of the love of God.

3. For if thou wilt believe me, ſtrive not too eagerly to oppoſe many acts of the contrary vertue, to the importunity of any Temptation which thou feeleſt (for that were to parly and diſpute with it, which before we forbad thee to do) but having made an act of the vertue directly contrary to the Temptation which impugneth thee (if thou hadſt had leaſure to ſurvey the quality of the Temptation) take thy recourſe preſently unto the heart of Jeſus Chriſt crucified, & with an act of fervent Love to him, kiſs his bleſſed feet. This is the

the best means to conquer and tame our enemy, as well in little as in great Temptations; for the love of God containeth in it self the perfections of all other vertues, and that far more excellently than the vertues themselves do contain them: and therefore is a more soveraign counterpoyson against all vices. And thy soul accustoming in all Temptations, to have recourse unto this universal remedy, need not examine what particular Temptations it suffereth, but simply feeling her self troubled with any, will find quiet and ease in this general refuge: which besides is so dreadful and terrible to our ghostly enemy, that when he once hath experience, that all his Temptations provoke us to this divine love of our Redeemer, he will cease from battering us with them. And thus much concerning lesser Temptations: for he that should endeavour to fight with them one by one, should put himself to much care, with no profit.

CHAP. IX.

How to strengthen our heart against Temptations.

1. Consider from time to time, what passions do reign in thy soul, and having discovered them, begin a manner and course of life clean contrary unto

unto them in thought, word, and deed. For example: If thou find thy ſelf inclined to the paſſion of ſelf-love, and vain-glory: think often upon the miſery of this mortal life of ours; how bitter theſe vanities will be to our conſcience at the hour of our death, how uncomely they be for a noble and generous heart, that they are but trifles and babies for little children to play withall, and ſuch other conſiderations as theſe. Speak alſo earneſtly, and often againſt vain-glory, although it ſeem againſt thy will, diſpraiſe it to the uttermoſt of thy power: for ſo thou ſhalt in a manner engage thy own reputation to fly from that indeed which thou ſo much condemneſt in words: and many times by much ſpeaking againſt a thing, we move our ſelves to hate and deſpiſe it, though at the firſt we bare it affection. Exerciſe works of Humility and Abjection as much as thou canſt, even againſt thy own inclination, for ſo thou ſhalt quickly get a habit of Humility, and weaken the vice of vain-glory in ſuch ſort, that when the Temptation aſſaileth thee, thy inclination will be now no more able to take part with the Temptation, and thy ſoul will have more ſtrength to reſiſt it.

2. If thou art inclined to Covetouſneſs, think often upon the extream folly and mad-

madneſs of this vice, which rendreth us ſlaves to that dro's which was created to ſerve us; think how at our death we muſt leave all, and that perhaps in the hands of them that will ſcatter it as careleſly, as we had carefully ſcraped it together; and perchance in their hands, to whom it will be cauſe of their utter Ruine and Damnation. Speak much againſt Avarice, and praiſe the contempt of the World. Enforce thy ſelf oftentimes to give Alms, and acts of Charity, and works of mercy, and accuſtom ſometimes to omit ſome occaſions of gain and commodity.

3. So if thou be ſubject to the paſſion of idle and carnal Love, think how dangerous a folly it is as well to thy ſelf, as to other whom thy fancy may bring to be companions of thy perils. Conſider what an unſeemly thing it is to abuſe, and (as a man may ſay) prophane the nobleſt affection of our ſoul, in ſuch employments; how ſubject this paſſion is to blame of the wiſer ſort, and how pregnant a token of extreme lightneſs of underſtanding. Talk often in praiſe of chaſt behaviour, let thy diſcourſes be ſtill in commendation of clean and pure ſouls: and as much as is poſſible, endeavour to avoid all light behaviour, and all tricks and toyes of fond love.

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4. To be brief, in time of peace and reſt, that is, when the Temptations of thoſe ſins to which thou art moſt ſubject, do not trouble thee; then exerciſe all the acts of the contrary vertues thou canſt, and if occaſions of doing them, preſent not themſelves, find means to meet with the occaſions: for ſo will thy heart be ſtrengthned and armed againſt future Temptations.

CHAP. X.

Of Unquietneſs of Mind.

1. UNquietneſs is not a ſimple and ſingle Temptation, but a ſource and ſpring from whence many other Temptations take their beginning: I will ſpeak a word or two thereof. Sadneſs is nothing elſe, but a grief and ſorrow of mind, conceived for ſome ill or damage, which is in us againſt our will: whether this evil be outward, as poverty, ſickneſs, contempt: or inward, as ignorance, lack of *Devotion*, repugnance, Temptation. For when the ſoul feeleth her ſelf charged and burdened with any evil, ſhe is aggrieved thereat, and there enters ſadneſs into her; and preſently ſhe deſireth to be delivered and freed from it; and not without good reaſon: for every thing naturally deſireth that which is good, and flyeth from that which is known or ſuppoſed to

be evil. If the ſoul ſeek out means to be freed from the evil which oppreſſeth her, and to be rid from the burden of it for God's love; ſhe will ſeek thoſe means with patience, ſweetneſs, humility, and repoſe of mind, expecting her delivery more from the providence and goodneſs of God, than from her own induſtry, labour, and diligence. But if ſhe deſire to be eaſed from her vexation for ſelf-love: then will ſhe torment, and weary, and trouble, her ſelf in ſeeking the means of her eaſe, as though it depended more on her ſelf, than on God. I ſay not that ſhe thinketh or judgeth ſo, but that ſhe behaveth her ſelf ſo carefully, ſo haſtily, and ſo earneſtly, as if indeed ſhe thought ſo. So that if ſhe meet not with that which ſhe deſireth, preſently and out of hand, then falleth ſhe into great unquietneſs, and impatience; by which the former vexation of evil, not departing from her, but rather waxing far worſe, ſhe entreth into anguiſh, diſtreſs, faintneſs of heart, and loſs of all courage: ſo that ſhe judgeth and deemeth her miſery to be paſt all remedy. Where thou ſeeſt that ſadneſs, which had a juſt and lawful beginning, grounded upon reaſonable conſiderations, afterward ingendreth unquietneſs, and unquietneſs again addeth an increaſe of ſadneſs, which is exceeding perillous.

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2. This unquietneſs of mind is the greateſt ill that can come to the ſoul, excepting ſin. For as the ſeditions and civil diſcords of a Commonwealth, are the utter ruine and overthrow thereof, and make it altogether unable to reſiſt the forreign invader: ſo our heart, troubled and diſquieted in it ſelf, looſeth all force and ability to defend the vertues which it had purchaſed, and all means to reſiſt the Temptations of the ghoſtly enemy, who at that time uſeth all kind of devices and inventions, knowing that according to the Proverb, it is good fiſhing in troubled water.

3. Unquietneſs proceedeth of an inordinate deſire to be delivered from the evil that one feeleth, or to obtain the good that one deſireth: and nothing maketh the evil worſe, nor removes the good further from us, than doth the unquietneſs & unreaſonable haſtineſs. Birds do remain faſt in the Nets, and Lime-twigs, becauſe finding themſelves but a little caught hold of, they beat and flutter up and down ſo eagerly, that they are more and more intangled in the ſnare. When thou deſireſt earneſtly to be freed from any evil, or to obtain any good; the firſt thing thou muſt do, to repoſe thy mind, and quiet thy thoughts affections from over-haſty purſuit

ſuit of thy deſire: and then fair and ſoftly begin to purchaſe thy wiſh, taking by order, and one after an other, the means which thou judgeſt convenient to the attaining thereof. And when I ſay *fair* and *ſoftly*, I do not mean *ſlowly* and *negligently*, but without poſt-haſt, without trouble and unquietneſs: otherwiſe, inſtead of attaining to the effect of thy deſire, thou wilt be more intangled in this Labyrinth of troubleſom thoughts, than before.

4. *My ſoul is alway in my hands, O Lord, and I have not forgotten thy law*; ſaid *David*. Examine often every day, at leaſt Morning and Evening, whether thy ſoul be in thine hands, or ſome paſſion of unquietneſs hath robbed thee of it. Conſider, whether thou have thy heart at commandment, whether it be not eſcaped, and fled away from thee, to ſome unruly affection of Love, Hatred, Envy, Covetouſneſs, Fear, Joy, Sadneſs: and if it be wandred aſtray, ſeek it out preſently, and bring it back again gently to the preſence of God, reſigning it with all thy affections and deſires unto the obedience and direction of his divine pleaſure. For as they that fear leaſt they looſe a thing which they love well, keep it faſt claſped in their hands: ſo in imitation of this great King, we ſhould alwayes ſay from our hearts: O my God,

God, my ſoul is in continual danger of being loſt, and therefore I carry it alwayes in my hand, and for this diligent care of my ſoul, I have not forgotten thy holy law.

5. Permit not thy deſires, be they never ſo little, and of never ſo ſmall importance, to diſquiet thy mind: for after little deſires come great ones, and find thy heart more ready and diſpoſed to be troubled and put out of order. When thou perceiveſt unquietneſs to enter, commend thy ſelf to God, and reſolve to do nothing at all that thy vehement deſire exhorteth, until that diſquiet be over-paſſed; unleſs it be ſomething that cannot be deferred: and then thou muſt with a gentle and quiet endeavour, with-hold the current of thy affection, tempering and moderating it as much as is poſſible: and after this repoſe, do that which is requiſite to be done, not as thy deſire commandeth, but as reaſon preſcribeth.

6. If thou canſt, diſcover the unquietneſs of thy mind to him that governeth thy ſoul, or at the leaſt to ſome truſty and devout friend: doubt not but preſently thou ſhalt find it appeaſed. For communicating of griefs of our heart, worketh the ſame effect in the troubled ſoul, that letting of bloud doth in the body of him

that is in a continual Feaver: and this is the remedy of remedies. So holy King *Lewis* gave this counſel to his Son: if thou feeleſt in thy heart any thing that troubleth thee, tell it preſently unto ſome good friend, and thou ſhalt bear thy grief very eaſily, through the comfort that he will give thee.

CHAP. XI.

Of Sadneſs.

1. *SAdneſs that is according to God* (ſaith St. *Paul*) *worketh repentance unto ſalvation: but ſadneſs of the World worketh death.* Sorrow then and ſadneſs may be good or bad, according to the ſundry effects which it worketh in us. True it is, that it produceth more evil than good: for it hath but onely two that are commendable, mercy, and penance; and ſix bad ones: Anxiety, Sloth, Indignation, Jealouſie, Envy, and Impatience; which cauſed the wiſeman to ſay, *Sorrow killeth many, and there is no profit in it:* becauſe for two profitable ſtreams which flow from the ſpring of ſadneſs, there are ſix other very evil.

2. The Enemy uſeth ſadneſs as a fit diſpoſition to exerciſe his Temptations againſt the Juſt; for as he endeavours to make

make the wicked joyous and glad in their ſins, ſo doth he go about to make devout perſons ſad and heavy in their good actions. And as he can by no means procure evil to be committed, but by making it ſeem pleaſant and delectable; ſo he cannot withdraw men from doing that which is good, but by making it appear diſtaſtful, ſad, and diſpleaſing He taketh delight in ſadneſs, becauſe he himſelf is ſad and melancholike, and ſo ſhall be eternally: therefore would he have every one be like himſelf in ſorrow.

3. This prepoſterous ſadneſs troubleth the mind, putteth it into diſquiet, aſſaulteth it with unreaſonable fears, gives a bitter taſt to the ſweeteſt Devotions, dulleth and overthroweth the brain, depriveth the ſoul of reſolution, judgment and courage. To be ſhort, it is like a hard Winter, that cutteth away all the beauty of the field, and ſwalloweth all living creatures: for it baniſheth all ſweetneſs from the ſoul, and lameth her in the uſe of her powers and faculties. If thou chance to be aſſailed with this dangerous heavineſs, *Philotheus*, practiſe the remedies enſuing.

2. *Is any body ſad* (ſaith St. *James*) *let him pray.* Prayer is a Soveraign remedy, for it lifteth up the ſoul unto God, who is our onely joy and conſolation:

but when thou prayeſt in ſadneſs and ſorrow, uſe affections and words which tend to confidence and love of God, as: O merciful Father, moſt bountiful and pitiful God, my ſweet Saviour; O God of my heart, my joy, my hope, my dear Spouſe, the wel-beloved of my ſoul, and ſuch like.

5. Strive manfully againſt the inclinations of ſorrow: although all thy actions and exercíſes, during the time of this ſad paſſion, ſeem unto thee to be performed coldly, heavily, and ſlackly: omit them not for all that: for the enemy who pretendeth to weary us from doing well by ſadneſs, ſeeing that notwithſtanding this device of his, yet we follow our wonted Exercíſes, and that being performed againſt all this repugnancy of heavy paſſions, our works are of greater value: he leaveth to afflict us any more therewith.

6. Sing ſpiritual ſongs ſometimes; for the *Devil* hath oftentimes left off his troubleſom operation by ſuch means; witneſs the bad ſpirit that obſeſſed *Saul*, whoſe violence was repreſſed by *David's* melodious and ſacred *Pſalmodie*.

7. It is alſo good to divert our thoughts by external occupations; varied and changed as much as we can: that ſo our minds may be with-drawn from the ſad object, and the ſpirits be heated and purified,

rified, ſadneſs being a paſſion of a cold and dry complexion.

8. Exerciſe many external actions with fervour, although it be without guſt or ſpiritual feeling; ſtretching thine eyes and hands unto Heaven, lifting thy voice unto God, by words of love and confidence, ſuch as follow: *My welbeloved is mine, and I am his: My welbeloved is unto me a poſie of myrrhe, he ſhall remain betwixt my breaſts. Mine eyes do melt into tears unto thee, O my God, ſaying; When wilt thou comfort me O Jeſus; be Jeſus to me: live ſweet Jeſus in my ſoul, and my ſoul will live in thee Who can ſeparate me from the love of God?* and ſuch like.

9. Frequenting of the holy Communion is an excellent cordial: for that Heavenly bread ſtrengthneth the heart, and rejoyceth the ſpirit.

10. Diſcover all feelings, affections, and ſuggeſtions which proceed from this ſpirit of ſadneſs, manifeſt them ſincerely and faithfully to thy guide; ſeeke the company of ſpiritual perſons, and be with them as much as thou canſt, during the time of thy ſadneſs. And laſt of all reſign thy ſelf up to the hands of God, preparing thy ſelf to ſuffer this heavineſs and ſorrow patiently, as a juſt puniſhment of thy vain

mirth and paſtimes: and doubt not at all, but that the Lord God, after he hath tryed thee, will deliver thee from this evil.

CHAP. XII.

Of Spiritual & Senſible Conſolations, and how one muſt behave himſelf in them.

1. GOd continueth and governeth this great World in a perpetual viciſſitude or enterchange of Night into Day, Spring into Summer, Summer into Autumn, Autumn into Winter, and Winter into the Springtime again: and one day is never in all things and points like to another: ſome are cloudy, ſome bright-ſhining, ſome rainy, ſome dry, ſome windie, ſome ſtill and lovely. A variety is this, which gives exceeding beauty to the whole World. The like is with man, who, according to the ſaying of the ancient Sages, is an Abridgment of the World, or another little world: for he alſo is never in the ſame eſtate, his life paſſeth like waters ebbing and flowing in a perpetual diverſity of motions, which ſometime lift him up by hope, ſometime bear him down with fear: ſometime carry him to the right hand with Conſolations, ſome time waſt him to the left hand with Afflictions: and not one day, no not ſo much as one onely hour of all his life, is in all points like another.

2. This

2. This is a neceſſary advertiſement which I ſet thee down. We muſt do our beſt to have a continual and invincible indifferency and equality of heart, amid this wonderful inequality of occurrences. And albeit all things do change and turn giddily round about us, yet muſt we ſtand ſtedfaſtly and unmoveably, alwayes looking and aſpiring towards our God. Let the ſhip take what rout it liſt, let it ſingle towards Eaſt, or Weſt, North, or South, what wind ſoever driveth it, never will the compaſs look any other way, but towards the fair Pole-ſtar. Let all turn upſide down, not onely round about us, but even within us; let our ſoul be ſorrowful, or joyful, let it be in peace, or trouble, in ſweetneſs, or bitterneſs, in light, or darkneſs, in temptation, or in repoſe, in taſt, or out of taſt, devout or undevout; let the Sun burn and ſcorch it, or the dew moiſten and refreſh it: yet alwayes muſt the point of our heart, our ſpirit, our ſuperiour will, which is our card or compaſs, look inceſſantly, and tend continually towards the love of God her Creator, her Saviour, and her onely happineſs, and ſoveraign good. *whether we live or dye* (ſaith the Apoſtle) *we belong to God. And who ſhall be able to ſeparate us from the love of God?* Nothing ſhall be able to diſſolve and

and undo this love: neither tribulation, nor diſtreſs, nor anguiſh, nor death, nor life, nor preſent, nor future dolors, nor the fear of imminent dangers, nor the ſubtiltie of malicious ſpirits, nor the ſublimitie of conſolations, nor the depth or profunditie of afflictions, nor the tenderneſs, nor drineſs of heart, nor any other things ſhall ſeparate us from this holy Charity, founded and grounded on Chriſt.

3. This abſolute and perfect reſolution, never to forſake God, or abandon his ſweet love, ſerveth for a counterpoiſe to our ſouls, to keep them in holy indifferency, amidſt the inequality and diverſity of motions and changes which the condition of this life bringeth. For as the little Bees, overtaken with a ſtorm in the fields, charge themſelves with little gravel-ſtones, to balance themſelves in the air, that they may not ſo eaſily be carried away by the wind: ſo our ſoul, by a lively reſolution embracing the precious love of God, continueth conſtant in the mutability of conſolations and afflictions, ſpiritual and temporal, interior and exterior: But beſides this general doctrine, we ſtand in need of ſome particular documents.

4. Firſt then, I ſay, that Devotion conſiſteth not in that ſame ſweetneſs, ſoftneſs, com-

comfort, or ſenſible tenderneſs of heart, which moveth us to tears and ſighs, and giveth us a certain delicious taſt, and a kind of content and ſatisfaction in our ſpiritual exerciſes. No, Devotion, and that manner of tenderneſs of heart, is not all one thing. For many ſouls have this ſupple quality, and thoſe ſenſible conſolations, which for all that are very vicious, and conſequently want the true love of God, and have no true Devotion at all. *Saul* perſecuting poor *David* to the death, who fled from him into the Wilderneſs of *Engaddi*, entred all alone into a vaſt cave, where *David* and his people lay hidden. *David*, who at this occaſion might have killed him a thouſand times, ſpared his life, and would not ſo much as put him in fear: but ſuffered him to go forth quietly at his pleaſure, called after him, to declare unto him his innocency, and to give him to underſtand, that he had been at his mercy. Well, hereupon what did not *Saul* to ſhew that his heart was mollified towards *David*? he called him his child, fell into plain weeping, he praiſed him, he confeſſed his meekneſs, he prayed unto God for him, he fore-told his future greatneſs, and commended his own poſterity unto him. What greater ſweetneſs and tenderneſs of heart could he make ſhew of?

of? and yet for all that, he had not changed his cankred mind, nor left off his rancorous intention, but continued perſecuting *David* as cruelly as before: even ſo there may be found many perſons, that conſidering the goodneſs of Almighty God, and the doleful paſſion of our Saviour, do feel great tenderneſs of heart, which forceth them to ſigh, to weep, to bleſs, and praiſe God, and give him thanks very feelingly, at leaſt very ſenſibly, inſomuch that one would judg their heart to be ſeized and poſſeſſed with a deep Devotion: but when the matter comes to the proof, we ſhall find, that like as ſhort ſuddain ſhowrs of a hot Summer, falling in great big drops upon the earth, and not piercing it, ſerve for nothing elſe but to produce Toad-ſtools and Muſhroms: even ſo the tears and tenderneſs of theſe men, falling upon a vicious heart, and not penetrating it, be altogether unprofitable. For notwithſtanding all theſe great drops of ſenſible Devotion, they will not part from one dodkin of their evil gotten goods, nor renounce one of all their crooked and perverſe affections, nor ſuffer the leaſt incommodity of the World, for the ſervice of our Saviour, for whoſe ſake they wept ſo earneſtly. So that the good motions which theſe poor ſouls felt, are no-

nothing but ſpiritual Muſhroms; and are not onely no true *Devotion*, but oftentimes great ſlights of the *Devil*, who nouſling them up in theſe falſe conſolations, makes them remain contented and ſatisfied therewith: that ſo they may ſearch no farther for true and ſound Devotion, which conſiſts in a prompt, reſolute, active, and conſtant will, of putting in execution that which they know to be agreeable to Gods pleaſure. A little child will weep tenderly if he ſee his mother lanced when ſhe is let bloud: but if his mother at the ſame time ask an Apple, or a paper of Comfits which he hath in his hands, he will by no means let it go from him, demand it ſhe never ſo ſweetly. Such (for the moſt part) are theſe tender Devotions, conſidering the ſtroke of the ſpear, which pierced the heart of our Saviour, we weep bitterly therefore. Alas (my *Philotheus*) it is well done to bewail the ſorrowful death and woful paſſion of our Father and Redeemer; but why then give we not him the Apple which we have in our hands, ſeeing he asketh it us ſo earneſtly, to wit, our heart, the onely fruit of love, which our dear Saviour doth requeſt of us? Wherefore reſign we not unto him ſo many petty affections, delights, and ſelf-pleaſures, which he would pull out of our hands,

hands, and cannot, becauſe they be our Babies, they be our comfits, of which we be more fond, than deſirous of his Heavenly grace? Ah, *Philotheus*, theſe be Babie-loves, little childrens friendſhips, tender indeed, but feeble, but fantaſtical, but fruitleſs, and without effect. Devotion then conſiſteth not in ſuch tender and ſenſible affections, which ſometimes proceed of a nature or complexion, in it ſelf, ſoft, ſupple, apt and eaſie to receive any impreſſion: but ſometimes of the craft of the Devil, who to buſie us unprofitably about ſuch traſh and drudgery, ſtirreth up our fantaſie to the apprehenſion fit for to receive ſuch motions.

5. Yet theſe ſelf-ſame tender and ſweet affections are many times good and profitable, for they provoke the appetite of the ſoul, comfort the ſpirit, and add to the promptitude of our Devotion, a kind of cheerfulneſs which maketh our actions comely and delightful, even in outward ſhew and appearance. Which is the guſt or taſt that one feeleth in Divine and Heavenly matters, of which *David* exclaimeth: *O Lord, how ſweet are thy words to my taſt? they are ſweeter than honey to my mouth.* And indeed the leaſt and meaneſt contentment of Devotion which we receive in holy exerciſes, is better in all reſpects, than

than the moſt excellent recreations and pleaſures of the world. The breaſts, and milk, that is, the favours of the Heavenly Spouſe, are ſweeter and pleaſanter to the ſoul, than the daintieſt and moſt precious wine of earthly delights. He that hath once taſted them, eſteemeth all other comforts, but gall and Wormwood. As they that hold the herb *Scitique* in their mouth, taſt ſo pleaſant a ſweetneſs, that they feel neither hunger nor thirſt for the while: So they, to whom God hath imparted this cœleſtial Manna of internal conſolations, can neither deſire nor receive the contentments of the World, at leaſt, to take any pleaſure in them, or to ſet their affections upon them: They be taſts given before hand, of the immortal delights which God hath laid up in Heaven for the ſouls that ſearch after him: they be the ſugred Comfits and Carowayes which he giveth unto us as little children, to allure us: they be the cordial waters which he repreſenteth to ſtrengthen them; and many times they be handſels, or pledges of everlaſting felicity. They ſay, that *Alexander* the Great ſailing in the main Sea, diſcovered before the reſt of his companions, the land of the happy *Arabia*, by the ſmell of the ſweet odours which the wind brought with it, and thereupon he re-

received himself, and gave great encouragement to his fellow Souldiers: so ofttimes in this mortal life, we receive these delights and pleasures of *Devotion*, which no doubt present unto our memory, the joyes and delights of the happy land of Heaven, whereunto we do all sail and aspire.

6. But thou wilt say, since there are some sensible consolations that be good, and come from God, and other some that be unprofitable and pernicious, proceeding either from nature, or from the enemy; how shall I distinguish the one from the other, and discern the unprofitable from those that be good. It is a General Rule (my *Philotheus*) for all the passions and affections of our soul, that we must know them by their fruits: our souls be as it were Trees; affections and passions be the boughs and branches; works and actions be the fruits. It is a good soul, that feeleth good affections, and the affections are good, which bring forth in us great effects of holy actions. If the delights, the tenderness, the consolations which we feel in spiritual exercises, do make us more humble, more patient, tractable, charitable, fuller of compassion towards our Neighbour; more fervent in mortifying our concupiscence and evil inclina-

clinations; more constant in our good exercises and resolutions, more meek, and supple, and plyable to those whom we ought to obey, more simple and sincere in our lives: then without all doubt, *Philotheus*, they are from God. But if these delights have no sweetness, saving onely for our own selves; If they make us curious, peevish, sower, sullen, impatient, stubborn, fierce, presumptuous, hard-hearted towards our Neighbours; If therefore esteeming our selves already petty-Saints, we will no more be subject to correction nor direction: then, dear *Philotheus*, beware of them, then doubtless they be false and pernicious Consolations. A good Tree cannot bring forth any other but good fruits.

7. When we receive these delights and comforts in our exercises, we must first of all, humble our selves profoundly before Almighty God, and take heed of saying to our selves, by reason of these sweet comforts: how perfect, how good am I become? No *Philotheus*, not so, these be good things indeed, but they make us never the better for having them: for as I have said, Devotion consisteth not in them, but let us say, and think from our hearts: O how good is God to such as hope in him, to the soul that seeketh after him! He that hath

hath Sugar melting in his mouth, cannot properly ſay, that his mouth is ſweet, but that the Sugar which is in his mouth, is ſweet to his mouth: So, though theſe ſpiritual delights be very good, and that God, who impparteth them to us, is exceeding good; yet followeth it not, that he which receives them is good. Secondly, let's acknowledg our ſelves as yet to be little children, and that we ſtand in need of milk; that theſe ſugred Comfits be given us, becauſe, as yet, our ſpirit is tender and delicate, and therefore needs allurements and baits, to be drawn withall to the love of God. Thirdly, but after that, ſpeaking generally, let us receive theſe graces and favours humbly, and reverently, eſteeming them exceeding precious, not ſo much for that they are ſo in themſelves, as that it is the hand of God which poureth them into our heart, as a loving mother, to allure her child, putteth her ſugred Comfits into his mouth, one by one, ſweetly ſmiling, and tenderly parlying with him the while: for if the child had wit and uſe of reaſon, he would much more eſteem his mothers cheriſhing embraces, than the ſweetneſs of the Comfits, be they never ſo dainty. So is it much (*Philotheus*) to receive and feel in our ſouls this ſweetneſs of Devotion: but it is

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the ſweet of all ſweetneſs to conſider that Almighty God, with his loving and fatherly hand, putteth them (as it were) into our mouth, to our heart and ſoul. Fourthly, having received them thus humbly, let us employ them wholly according to the intention of the giver. And wherefore think ye, doth God beſtow theſe ſweet Comforts upon us? To make us ſweet towards him. The Mother gives Comfits to her little child, to make him kiſs her: let us likewiſe kiſs our bleſſed Saviour, who maketh much of us by theſe conſolations: to *kiſs our Saviour*, is to obey him, to fulfil his will, to follow his rules and counſels: in a word, to embrace him tenderly and lovingly with obedience and loyalty. The day therefore in which we ſhall receive any ſpiritual conſolation, we muſt employ moſt carefully, and endeavour to ſpend it diligently in Gods ſervice and honour. Fifthly, beyond all this, we muſt from time to time renounce in our heart all this ſweetneſs, tenderneſs, and conſolation, ſeparating our affection from it aſmuch as we can: proteſting that albeit we receive theſe favours humbly, and love and eſteem them, becauſe God ſendeth them to us, as it were, diſhes and dainties from his own Table, to provoke us the more to his Love; yet it is not thoſe delights

lights that we seek and desire, but God himself and his perfect love, not the comforts, but the Comforter: nor the sweetness, but the sweet Saviour that gives them; nor that tenderness of delight, but him that is the delight of Heaven and Earth. And in this affectuous abrenunciation of these delights, we must dispose our selves, to persevere constant and firm in the holy love of God, though in all our life long, we should not taste one dram of consolation: and procure unfeignedly, to say, as well upon the mount of *Calvary*, as on the mount of *Thabor*; *O Lord, it is good for me to be with thee*, be thou in torments upon thy Cross, or be thou in glory in Heaven.

6. To conclude, I advertise thee, that if thou shouldest chance to feel any extraordinary abundance of such consolations, tenderness, sweetness, devout tears, or some unwonted thing; that then thou confer it faithfully with thy spiritual Conductor, that he may teach thee how to moderate thy self therein. For it is written, *Hast thou found honey? Eat of it, but as much as is sufficient.*

Chap.

CHAP. XIII.

Of drineſs and barrenneſs in our Spiritual Exerciſes.

1. THus then muſt thou behave thy ſelf, as I have now deſcribed in the time of Spiritual Comfort: But alas (my *Philotheus*) this fair weather will not laſt alwayes, and the time will come, when thou ſhalt be ſo deſtitute, and deprived of all feeling of this Devotion, that thy ſoul will ſeem unto thee a fruitleſs and a barren field, or a deſert Wilderneſs, in the which there appeareth neither cawſey, or path-way to find God, nor any dew of grace to moiſten and water it through exceſſive drineſs, which threatneth to reduce her altogether to duſt. Alas, the poor ſoul in this caſe deſerves compaſſion, and eſpecially when this deſolation is vehement: for at that time like *David*, ſhe feeds her ſelf with ſad tears night and day: mean while the Enemy by a thouſand ſuggeſtions endeavours to drive her to deſpair, and mocketh her bitterly, ſaying in deriſion; Wretch, where is thy God now in thy diſtreſs, by what means wilt thou find him out? Who ſhall ever be able to reſtore thee the joy of his grace?

2. And what wilt thou do at that time (*Philotheus*) conſider from what cauſe ſo

ſo great a miſery proceedeth; for oft-times, we our ſelves are the cauſe of our own drineſs and deſolation, in the exerciſes of the ſpirit. 1. As a careful Mother denyeth to give ſugar to her child, when ſhe ſees him troubled with the worms. ſo God taketh away his conſolations from us, when we take ſome vain ſelf-pleaſing in them, and are ſubject to the worm of over-weening, to ſelf-conceit, and opinion of our own good progreſs in Devotion. *O my God* (ſaith the Pſalmiſt) *it is good for me that thou haſt humbled me.* Yes indeed, it is very profitable for me, *For before I was humbled, I offended thee.* Secondly, when we neglect to gather the ſweetneſs and deliciouſneſs of the love of God in due time: then in puniſhment of our ſlothfulneſſe, he abſenteth his delights from us. The *Iſraelites* in the Deſart that gathered not Manna early in the Morning, could not find any after the Sun-riſing, for then was it all melted with the heat of the Sun: Thirdly, we are alſo ſometimes laid in the bed of ſenſual contentment, and tranſitory comforts, as the ſacred Spouſe was in the *Canticles*, the Bridegroom cometh, and knocketh at the door of our heart, and inſpireth us to return to our ſpiritual exerciſes: but we play the niggardly chapmen with him, for

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it angereth us to leave off our toyes, and to ſeparate our ſelves from our falſe delights. For this cauſe the true lover of our ſouls goeth his way from us, and letteth us lye as we liſt: but afterwards, when we would fain find him out, we have much ado to meet with him; and deſervedly, becauſe we were ſo uncurteous, and faithleſs unto his love, as to refuſe to follow our exerciſe for his Love, and to chuſe to follow worldly vanities: If as yet then thou haſt ſome of the bran of *Egypt* remaining, thou ſhalt then have not a jot of the Heavenly Manna. Bees deteſt all kind of artificial odors: and the ſweetneſs of the holy Ghoſt, cannot agree with the ſophiſtical delights of the World.

4. Thou art filled and glutted with worldly contentments, no wonder then if ſpiritual delights come not to thy Table, or have no good taſt in thy mouth: Doves already filled (ſaith the ancient Proverb) do think Cherries bitter. *He which filled the hungry with good things* (ſaith the bleſſed Virgin) *and hath ſent the rich away empty.* They that be rich of Worldly vanities, are not capable of ſpiritual Treaſures.

5. Haſt thou conſerved well and carefully the fruits and conſolations already received? then ſhalt thou receive more

ſtore again: for to him that hath, more ſhall be given; and he that hath not (negligently looſing that which he received) even that he hath ſhall be taken away from him, he ſhall be deprived of the favours and graces, which were prepared for him, if he had uſed well the former. The rain quickneth the Plants that be green, but from them that be not green, it taketh away altogether all likelihood of life and growth, for it rots them wholly.

6. For many ſuch cauſes do we looſe comfort in Devotion, and fall into barrenneſs and drineſs of ſpirit. Let us then examine our Conſcience, and ſee, whether we can find in us ſuch faulty cauſes as theſe. But note (*Philotheus*) that this examination is not to be made with unquietneſs of mind, or overmuch curioſity; but after thou haſt conſidered thy going awry in this reſpect, if thou find the cauſe of the evil in thy ſelf, give God thanks, for the harm is half healed, whoſe cauſe is diſcovered: If on the other ſide, thou find out no cauſe in particular, which may ſeem to thee to have occaſioned this deſolation, buſie not thy ſelf about any more curious ſearch for it, but with all ſimplicity, without examining any more particularities, do this which I will tell thee.

7. Firſt of all, humble thy ſelf reve-

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rently before the eyes of God, acknowledging thy misery, thy frailty, the nothing that thou art in thy self. Alas! what am I, when I am left alone to mine own providence? Nothing else, O Lord, but a dry barren ground, that full of Gapps and rifts, witnesseth the drought it suffereth, for want of Heavenly deaw: and the wind of Temptation in the mean time doth dissipate it, converted into fruitless dust. 8. 2. Call upon God, and demand of him his spiritual joy. *Render unto me (O Lord) the joy of thy salvation. My Father, if it be possible, let this cup pass from me.* Get thee away, O thou unfruitful Northern wind, which driest up the sap and juice of my soul: and come, O prosperous winds of Consolations, and breath gently over my poor Garden, and then these good affections will spread abroad the odour of their sweetness. 3. Go too the Governour of thy soul, open thy heart to him, make him see clearly all the pleits and corners of thy soul: take his advice simply and humbly; for God that infinitely loves obedience, makes oftentimes counsels taken from other men, prove very profitable, specially given by conductors of souls, albeit otherwise there be no great likelihood, that they should prevail, as he made the waters of *Jordan* healthful

to *Naaman*, which *Elizeus*, without any appearance at all of humane reason, ordained him as a bath for his leaprosie.

9. All this being done, nothing is so profitable, nothing so fruitful in time of these spiritual desolations, and barrenness, as not to be overmuch desirous of being delivered from this aggrievance or calamity. I say not but that ye may simply and quietly wish to be eased of so great a burden: but my meaning is, that we should not too earnestly affect this ease, and freedom, from this desolate state of mind: but heartily resign our soul to the providence of God; that so long as it pleaseth him, he may use our poor service, amid these troublesom thorny brakes, and comfortless deserts. Let us say to God at these times, *O Father, if it be possible, let this cup pass away from me*: but let us with all, from our very hearts, adjoyn the words following of our blessed Saviour: *Yet not my will be done, but thine.* Upon this good resolution let us rest and repose, For God seeing us constantly persevere in this holy indifferency, will comfort us with many graces, and favours: as when he saw *Abraham* resolved to deprive himself of his Son *Isaac*, he was contented with this his indifferency, and pure resignation, comforting him with a Heavenly vision,

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and with moſt admirable benedictions. We muſt then in all kind of afflictions, as well corporal as ſpiritual, in whatſoever diſtractions, or ſubtractions of ſenſible Devotion happning to us, with great courage and reſignation alwayes ſay: *Our Lord gave me conſolations, and our Lord hath taken them from me; his holy name be bleſſed.* For perſiſting in this humility and ſubmiſſion, he will reſtore unto us his delicious favours, as he did unto *Job*, who uſed the aforeſaid words conſtantly and unfeignedly in all his deſolations.

10. Finally (my *Philotheus*) amidſt all theſe ſterilities and deſolations, let us not looſe courage, but expecting patiently the return of ſpiritual delights, keep on our journey, follow our exerciſes of Devotion, multiply good works and holy actions: and not being able to preſent unto our Spouſe, liquid conſerves, preſent him dry confitures: all is one to him, provided that the heart which offereth them, be perfectly reſolved to perſevere loyally in his Love. When the Spring time is fair and pleaſant, then do the Bees make more honey, and fewer young Imps: for the good weather favouring them, they are ſo buſie in gathering the ſapp of ſweet flowers, that they forget the Generation of their young ones. But when the ſpring-

time is troubleſome with gloomy clouds and windy-ſtorms, they get more Imps, and leſs honey; for being not able to fly abroad to their gathering of honey, they employ themſelves to multiply their race, and people their Common-wealth: So chanceth it oft-times, my *Philotheus*, that the ſoul in the fair weather of ſpiritual comforts, buſieth her ſelf ſo much in gathering them together, and ſucking that Heavenly juice out of them, that in the abundance of theſe dainty delights, ſhe produceth fewer good works; and contrariwiſe, amid the bitterneſs of cloudy deſolations, ſeeing her ſelf deſtituted of thoſe ſpiritual delights of Devotion, ſhe multiplieth ſolid works of edification ſo much more ſeriouſly, and aboundeth in fructifying of true vertues of *P*atience, Humility, Abjection, Reſignation, and Abnegation of all ſelf-will and ſelf-love.

11. It is then a great abuſe and errour of many, eſpecially of Women, to believe that the ſervice which we do to God without this pleaſant taſt, and ſenſible delight, and tenderneſs of heart, is leſs agreeable to his Divine Majeſty: for clean contrarily, our actions are like unto Roſes, which though they being freſh and flowrie, they have a better grace and ſhew; yet when they are dry, they have a ſweeter odour:

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ſo, although our works done with tenderneſs of Devotion be more acceptable to us our ſelves, to us I ſay, that conſider onely our own delight: yet when they are exerciſed by us in time of drineſs and barrenneſs of ſpirit, then have they a goodlier eſtimation, and a better odor, in the preſence of God. In time of Deſolation, our will carrieth us (as it were by meer force) to the ſervice of God, and conſequently, that will muſt needs be more vigorous and conſtant than the will which we have of ſerving God in time of comfort. It is no ſuch great matter to ſerve a Prince in time of peace, and in the pomp and pleaſures of the Court, but to ſerve him conſtantly in time of trouble and perſecution, and in war, that is a true mark of conſtancy and loyalty. One ſaith, that of all prayers, that is moſt acceptable to God, which is made by force, and meer conſtraint, that is, whereunto we apply our ſelves willingly, not for any taſt or delight which we feel in it, not by our own inclination, but meerly, purely, and onely, to pleaſe God: whereto our will driveth us, as it were, againſt our will, forcing and violently repelling the drineſs, and contradictions, which oppoſe themſelves againſt it. The ſame ſay I of all ſorts of good works, that the more contradiction

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we find in exerciſing them, be it exteriour, or interiour, the more are they prized and eſteemed in the Court of Heaven. The leſs of our own particular intereſt that there is in the purſuit of vertues, the more doth the purity of the love of God ſhine in it. A little Child will eaſily kiſs his Mother, when ſhe giveth him honey and ſugar, but it is a ſign of greater love, if he kiſs her after ſhe hath given him worm-ſeed, or bitter portions.

CHAP. XIV.

The former diſcourſe is explained and confirmed by a notable example.

1. TO make this Inſtruction more evident and intelligible, I will recite an excellent piece of the Hiſtory of St. *Bernard*, in ſuch manner as I find it ſet down in the learned and judicious writer thereof. It is an ordinary thing almoſt unto all them that begin to ſerve God, and are not yet experienced in the ſubſtraction of grace, nor in ſpiritual viciſſitudes, or enterchanges of conſolations and deſolations; that the taſt of ſenſible Devotion and that ſweet acceptable light of mind, (which maketh them haſten themſelves in the way of God) being with-drawn from them: they grow preſently out of breath, and fall into puſilla-

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nimity and ſadneſs of heart. They that be of judgment and underſtanding, do render this reaſon thereof: that nature according to reaſon, cannot long endure (as a man may ſay) faſting, and without any kind of delight, or entertainment at all, but needs muſt have ſome contentment, either terreſtrial or celeſtial. But as ſouls lifted up above themſelves by taſt and tryal of Heavenly pleaſures, do eaſily renounce the delights of all ſenſible objects: ſo when, by Gods diſpoſition and ordinance, that ſpiritual joy is taken from them, finding themſelves alſo on the other ſide deprived of corporal ſolace, and being not yet accuſtomed to expect, with patience, the return and riſing of the true ſun of grace, it ſeemeth unto them, that they are no more in Heaven, or in Earth, but that they be buried in perpetual darkneſs: So that as little children new-weaned, having loſt their Mothers dugs, they do languiſh and ſigh, and grow froward, and troubleſome, principally to their own ſelves.

2. This then happened in the voyage whereof we ſpeak, unto one of the Troop, called *Geoffrie* of *Peronne*, but newly dedicated to the ſervice of God. He being ſuddenly become dry in his Devotions, deſtituted of his wonted conſolations,

and poſſeſſed with a kind of inward darkneſs, began to call to memory the World, his Friends, his Parents, and the great means that but lately he had left behind him. By which memory he was aſſaulted with ſo cruel a Temptation, that not being able to hide it in his behaviour, one of his truſty friends perceived it, and having found opportunity, joyned himſelf to him, and asked him ſweetly in ſecret: What meaneth this change *Geeffrie*? How cometh it to paſs, that contrary to thy wont thou art become ſo penſive and afflicted? Ah my Brother (anſwered *Geoffrie* with a deep ſigh) I ſhall never more be merry ſo long as I live. The other moved with compaſſion at theſe words, with a fraternal zeal, went and told all this to their common Father St. *Bernard*: who perceiving the danger, went into a Church there by, to pray to God for him; and *Geoffrie* in the mean while, overwhelmed with ſadneſs, repoſing his head upon a ſtone, fell faſt a ſleep. But after a little while, both of them aroſe, the one from prayer, with his requeſt diſpatched in the High Court of Heaven: the other from ſleep, with ſo pleaſant and ſmiling a countenance, that his dear friend marvelling at ſo great and ſudden a change, could not reſtrain from objecting unto him lovingly, that which a little

little before he had answered him. Then *Geoffrie* replyed: If I told thee before, that I should never in my life be joyful, now I assure thee, that I shall never in my life be sorrowful.

3. This was the success of the Temptation of that devout personage; and mark in it (my dear *Philotheus*) First, that God ordinarily giveth some fore-tasts of Heavenly joy, to such as newly enter into his service: so to draw them from earthly pleasures, and encourage them in the pursuit of the love of God: just as a Mother to entice and allure her little child to her Breasts, layeth honey upon her teats. Secondly, That notwithstanding the same good God, according to the disposition of his wisdom, taketh from us this milk and honey of consolations, to the end that weaning his children in this manner, they might learn to eat the dry, but more substantial, bread of lively and sound Devotion exercised by the tryal of distast and desolation. Thirdly, That sometimes very vehement Temptations arise amidst these desolate and dry discontentments & sterility of spirit: and then it behooveth us to resist these Temptations constantly, for they come not from God; but withall we must patiently suffer this desolate estate, of want of spiritual feeling in our

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Devotions, for God hath ordained and disposed it for our exercise. Fourthly, That we must not loose heart and courage among these inward griefs, nor say as this good *Geoffrie* did, I shall never be joyful hereafter: for in the night season, we must expect the day-lights approach. Again, in the fairest weather of the spirit, that we can have, we must not say, now shall I never be sad hereafter: No; for as the wise man sayes, *In time of prosperity, we must be mindful of Adversity, and in our Travels, hope for rest:* and as well in the one occasion, as in the other, we must alwayes humble our selves. Fifthly, That it is a Soveraign remedy to discover our evil unto some spiritual friend, that may be able to comfort us.

4. In fine, for conclusion of this so necessary advertisement, I note, that as in all other things, so in these dry sterilities of our spirit, God and the Devil have contrary pretentions. For God would thereby bring us to purity of heart, to a general renunciation of our proper interest in his service, and to a perfect disposing of our own wills. But the Devil goeth about, by the same way, to lead us to pusillanimity, to abate our courage, to make us step aside to sensible pastimes, and at length to render us irksome and lothsome to our selves,

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and others that live with us, that ſo Devotion may be diminiſhed and defamed. But if thou obſerve diligently theſe Leſſons which I have given thee, thou ſhalt augment thy perfection in thoſe exerciſes which thou performeſt in time of theſe interiour Afflictions, whereof one word more before I make an end.

5. Sometimes theſe diſtaſts, this drought and barrenneſs of ſpirit, do proceed from the indiſpoſition of our body: as when through too much watching, labouring, faſting, one findeth himſelf over-laden with wearineſs, drowſineſs, heavineſs, and ſuch like infirmities; which although they depend of the body, yet ceaſe they not to hinder the ſpirit, by reaſon of the ſtraight bond with which they are tyed one to another. In theſe occaſions, we muſt alwayes be mindful to produce any acts of vertue, with our ſpirit, or ſuperiour will: for although all our ſoul ſeem to be over-laid with ſleep and drowſineſs; yet the actions of our ſpirit, even in that ſtate, are exceeding acceptable to God. And we may ſay in this caſe with the Sacred Spouſe, *I ſleep, but my heart watcheth.* But as I ſaid before, though there be leſs delight in this labour of ſpirit, yet is there more vertue. The remedy in ſuch occurrences is, to eaſe the body with ſome lawful delight and re-

recreation. This have I ſaid, to ſhew that the greateſt and faithfulleſt ſervants of God, are ſubject unto theſe adverſities and afflictions of mind: and that therefore thoſe that are leſſer, be nor diſmaid if ſometimes they happen unto them.

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The Fifth part of the Introduction: Containing Exercises and Instructions to renew the Soul, and confirm Devotion.

CHAP. I.

That we renew every year our good Purposes by the Exercises following.

THe first and principal point of these Exercises, consisteth in knowing the importance of them. Our weak and frail nature, falleth very easily from her good affections and resolutions, through the bad inclinations of our flesh, which lye heavy upon the soul it self, and draw her still downwards, if she strive not oft-times to lift up her self by main force of resolution, as Birds fall suddenly to ground, if they multiply not the spreading and waving of their wings to maintain their flight aloft in the air. For this cause, dear *Philotheus*, thou must very often repeat the good purposes which thou hast made to serve God, for fear lest neglecting to do so, thou tumble down into thy first estate, or rather into a far worse estate. For spiritual falls have this property, that they cast us alway lower than was the estate from which we ascended up to Devotion.

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2. There is no clock, be it never ſo good, or ſo well ſet, but it muſt be wound up twice a day at leaſt, Morning and Evening, and moreover at leaſt once a year be taken all in pieces, to ſcour away the ruſt which it hath gathered, to mend broken pieces, and repair ſuch as be worn. Even ſo he that hath a true care of his ſoul, ſhould wind it up to God Evening and Morning, by the foreſaid Exerciſes: and beſides, at divers times, make a review of his eſtate, and at leaſt once a year, take it down, and conſider preciſely all the pieces thereof, that is, all his paſſions, affections, and motions, that all faults and defects found out, may out of hand be redreſſed. And as the clock-man with ſome delicate oyl, anointeth the Wheels, junctures, and ginns of his clock, that the motions may be more eaſie, and the whole be leſs ſubject to ruſt; ſo the devout perſon, after he hath in this ſort taken down his heart to review and renew it, ſhould anoint it with the Sacrament of the holy Euchariſt. This Exerciſe will repair thy weather-beaten forces, enflame thy heart, make thy good purpoſes ſprout out a-freſh, and thy vertues flouriſh anew. The ancient Chriſtians diligently practiſed it upon the anniverſary feaſt of our Saviours Baptiſm, or Twelfth-day: on which (as witneſſeth St.

Gregory

Gregory Nazianzen) they renewed thoſe profeſſions and proteſtations which they made in their Chriſtning. Let us do the like (my dear *Philotheus*) diſpoſing our ſelves moſt willingly and employing our time ſeriouſly therein. And having choſen a fit time, retiring thy ſelf into thy ſpiritual and real ſolitude, or wilderneſs of Devotion: make two or three of theſe enſuing Meditations, after the order and method which I ſet down unto thee in the *Second Part.*

CHAP. II.

Conſiderations upon the favour which God doth unto us, by calling us unto his ſervice according to the Proteſtation mentioned before.

RUn over the points of thy *Proteſtation.* The First is, to reject and caſt away, deteſt and defie for ever, all kind of heinous ſin. The Second, to have dedicated and conſecrated thy ſoul, thy heart, and thy body, with all that thou haſt, to the love and ſervice of God. The Third, that if it ſhould happen unto thee to fall into ſome bad action, that thou wilt procure immediately to riſe again by Gods grace. Are not theſe goodly, worthy, reaſonable and noble reſolutions? Weigh well in thy ſoul, how conformable

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to the rule of reaſon this thy proteſtation is, how juſt, and how much to be deſired, that thou ſhouldſt fulfil and accompliſh every point of it.

2. Conſider to whom thou haſt made Proteſtation: even to God himſelf. If, according to reaſon, our word given to a man, do ſtraightly oblige and bind us, how much more our word and promiſe given and paſſed to Almighty God? *Ah Lord* (ſaid *David*) *it is to thee that my heart hath pronounced this good word, and I will not forget it.*

3. Conſider by what means thou waſt brought to make this Proteſtation, and to offer up theſe great reſolution. O my *Philotheus*, how amiable and favourable did God ſhew himſelf unto thee at that time? Tell me, waſt thou not then drawn unto it, by the ſweet inſpiration of the holy Ghoſt? the cords wherewith God drew thy little bark unto this ſecure haven, were they not all of Love and Charity? How dearly and daintily did he allure and intice thee with his ſugred Sacraments, with holy reading and devout prayer? Ah *Philotheus*, thou waſt aſleep, and God watched over thee, and had thoughts of Peace, and meditations of Love concerning thee.

4. Conſider at what time God drew thee

thee thus happily unto him by these holy purposes. It was in the flower of thine age. Ah what a felicity it is to learn quickly that which we cannot know but overlate. St. *Augustin* having been called to God at thirty years of his age, cryed out: *O ancient beauty, how is it, that I knew thee so late? Alas I saw thee before, but I did not consider thee till now.* And "thou mayst well say: O ancient sweet-"ness, why did not I tast thee sooner? And yet alas, thou deservedst it not at that time in which it was given thee: therefore acknowledging the great bounty and grace of God, for calling thee to him in thy youth, say unto him with *David, Thou hast lightned me, O God, and touched me from my youth, and I will ever declare thy mercy.* But if this holy vocation was in thy older dayes; O then how inestimable a benefit was it, after thou hadst in such sort abused the years of thy life past, that God of his goodness should call thee before thy death, and stay the current of thy misery, even at that time in which if it had been continued, thou hadst been miserable for ever and ever!

5. Consider the effects which this Vocation hath wrought in thee, and I suppose thou shalt find change and alteration enough in thy soul, comparing that which now

now thou art, with that which thou haſt been. Doſt not thou account it a ſingular felicity, to know how to talk familiarly with God by prayer? to have an inflamed affection, and burning deſire of the love of God? to have appeaſed and pacified many a troubleſom paſſion, which before did vex and torment thee? to have avoided many ſins and ſcruples of Conſcience? And in a word, to have ſo often frequented the holy Communion (more then thou wouldſt once have done) ſo uniting thy ſelf to this ſoveraign well-ſpring of ever during graces? Ah, theſe be great and ineſtimable favours. We muſt weigh and ponder them with the weights of the ſanctuary: it is God's right hand that hath done all this. *The right hand of God* (ſaith *David*) *hath done powerfully, his right hand hath extolled me: I will not dye but live; and will make known with heart, word and deed, the wonders of his goodneſs.*

6. After all theſe conſiderations, which as thou ſeeſt, may plentifully furniſh thee with holy and fervent Affections, thou muſt ſimply conclude with Thankſgiving, and pray affectionately for thy good progreſs in vertue; and ſo retire from prayer with great humility and confidence in God: reſerving the enforcing of thy Re-

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ſolutions, till after the *Second* Point of this Exercise.

CHAP. III.

The Examination of our Soul, touching her profitting in Devotion.

1. THe Second point of this Exerciſe is ſomewhat long, and to practiſe it, it is not requiſite to perform it all at once, but at divers times: as to take that which concerneth thy miſdemeanor towards God for once, that which appertaineth to thy Self for another time, that which toucheth thy Neighbour for another, and the examining of thy Paſſions for another. Neither is it requiſite or neceſſary to do it all upon thy knees, but onely the beginning and ending, which comprehendeth the Affections. The other points of the Examination, thou mayſt perform profitably, walking, or ſitting, or beſt of all in bed, if thou canſt ſo remain without drowſineſs, or well awake: but thou muſt well have read them before. Yet it is neceſſary to make an end of all this Second Point in three dayes, and two nights at the fartheſt; taking each day and night, ſome hour or ſeaſon according as thou beſt mayſt. For if it ſhould be done at times far diſtant one from another, it would looſe his force, and would work but

but very weak and key-cold impreſſions and and reſolutions.

2. After every point of the examination, note carefully in what thou findeſt thy ſelf amended, and in what thou art defective, and what principal errours or abuſes thou haſt committed, that ſo thou mayſt declare thy ſelf the better to take good counſel, and reſolution, to comfort thy mind. And although in theſe dayes of Examination, it be not neceſſary to retire thy ſelf totally from company and converſation: yet thou muſt be ſomewhat more retired than ordinary, and principally towards the Evening, that thou mayſt go to bed early, and take that reſt of body, and repoſe of mind, which is neceſſary for theſe Exerciſes. And in the day time thou muſt uſe very frequent aſpirations to God: And all this muſt be done with a loving heart towards God, and deſirous of perfection.

3. To begin then this Examination well and happily.

1. Firſt place thy ſelf in the preſence of God.

2. Deſire the aid of the holy Ghoſt, demand of him light and clearneſs, to ſee and know well, with St. *Auguſtine*, who cried out before God in an humble ſpirit: *O Lord let me know thee, and let me know my*

my self. Protest that thou dost not purpose to mark and note thy advancement and progress in piety and vertue, to rejoyce therefore in thy self, but to rejoyce in God, nor to glorifie thy self, but to glorifie God; and to give him thanks for it. Protest likewise that if thou findest that thou hast not profitted, nor gone forward at all in Devotion, nay though thou hast recoiled and gone backward, yet for all that thou wilt not loose thy courage, nor become any whit the colder in thy good purposes, through faintness of heart, but that rather thou wilt more stir up thy courage, and animate thy self to go more cheerfully forward in the journey of Devotion happily begun, and that thou wilt the more profoundly humble thy self, and amend thy defaults by the assistance of Gods grace.

4. This done, consider leasurely and quietly how thou hast behaved thy self even till that present hour towards God, towards thy Neighbour, and towards thy self.

Chap.

CHAP. IV.

An Examination of the estate of our Soul towards God.

1. HOw is thy heart affected toward deliberate ſin? Haſt thou a firm Reſolution never to commit any, whatſoever ſhould happen unto thee therefore? Hath this Reſolution and full purpoſe of thine endured continually in thy ſoul, ſince thy laſt Proteſtation nnto this time? In this Reſolution conſiſteth the foundation of ſpiritual life.

2. How findeſt thou thy heart affected towards the Commandments of God? Doſt thou find them delightful, ſweet, acceptable? Ah my dear child, he that hath his mouth in taſt, and a good Stomack, loves wholſom meats, and rejecteth the contrary.

3. How doth thy heart bear it ſelf towards leſſer ſins? We cannot keep our ſelves ſo pure, but we ſhall commit ſome now and than: but is there any, to which thou haſt any eſpecial inclination? or which is worſe, is there any kind of ſmaller ſin, to which thou beareſt a peculiar affection and delight?

4. How is thy heart affected towards ſpiritual exerciſes? Doſt thou love them and eſteem them? do they not trouble, thee?

thee? Art thou not out of content and taſt with them? To which of them doeſt thou find thy ſelf moſt inclined? To hear the word of God, to read it, to talk of it, to meditate it, to aſpire daily to God, to receive ſpiritual inſtructions, to prepare thy ſelf duly to the holy Communion, to communicate frequently, to bridle thy affections: in theſe and ſuch like acts and exerciſes, what is there contrary, or repugning to thy mind? And if thou find any ſuch holy exerciſe, to which this heart of thine hath leſs inclination than it ſhould, examine the cauſe from whence that diſguſt ariſeth.

5. How doth thy heart remain affected towards God himſelf? Taketh it pleaſure in the remembrance of God? Feeleth it not a ſweet delight in calling him to mind? Ah, ſaid *David*, *I have thought upon God, and taken delight therein?* Doeſt thou find a certain promptneſs, readineſs, and facility, in thy heart to love God, and a particular ſavour in taſting this his love? Thy heart, doth it not recreate it ſelf to think upon the immenſity, bounty, and marvellous ſweetneſs, of Almighty God? If thou chance to think upon God amidſt thy worldly affairs, and vanities, doth this thought make place and win room, and ſeize upon thy heart? Doth it ſeem to thee

that in such cases thy heart takes Gods part, and turns to his side, and as it were, goes before him, to lead him reverently into the Chamber of thy heart? For there are many souls of this mettal in the World.

6. A loving Wife, when her Husband comes home from a far journey, so soon as she perceiveth any sign of his return, or heareth his voice, what business soever she hath in hand, though she be constrained by some forcible consideration to stay her self, yet her heart cannot be held from looking for her Husband, but abandoneth all other cogitations, to think upon his joyful return. Souls that love God, do the very same; howsoever they be employed, when the remembrance of God presenteth it self unto them, they neglect all things else, for joy that their beloved is returned unto them, and this is a very good sign.

7. How is thy heart affected towards Jesus Christ, God and man? Takest thou pleasure in thinking on his Life and Death? The Bees delight in their delicious honey: Wasps and Beetles in ill-favoured savours: so holy souls have all their contentment placed in our sweet Redeemer Jesus Christ, with an exceeding tenderness of ardent love to him: but such as be vain and wicked, plant their affections altogether upon unprofitable vanities. 8. Con-

8. Concerning thy tongue. How ſpeakeſt thou of God? Is it a delight unto thee to talk and diſcourſe in his honour, according to thy condition and ability? Doſt thou love to ſing Hymns to his praiſe and glory?

9. Concerning works. Think whether thou have a true hearty deſire of the outward glory of God, and to do ſomewhat for his honour and worſhip: for ſuch as love God, do, according to *David*, love the ornament of his houſe.

10. Conſider whether thou hadſt left any affection, or renounced any delight, or forſook any thing, for Gods cauſe; for it is a great ſign of true love, for his ſake whom we love to deprive our ſelves of any thing. What then haſt thou in all this time (ſince thy Proteſtation) forſaken for the Love of God?

CHAP. V.

An Examination of our eſtate touching our Selves.

1. HOw doſt thou love thy ſelf? Loveſt thou thy ſelf over-much for the vanities of this World? For if it be ſo, thou wilt deſire to dwell alwayes in the World, with an extraordinary care to eſtabliſh thy ſelf here upon earth. But if thou love thy ſelf for Heavens ſake, then

wilt thou desire, at least wise thou wilt easily consent, to depart from thence at the time and hour, that it shall please our Lord to call thee.

2. Dost thou keep due order in the love of thy self? for there is nothing that marreth us, but the inordinate love of our selves. As for well-ordered love, it requires that we love the Soul better than the Body: that we take more pains to get vertues, than any thing else: that we make more account of Heavenly glory, than of base and transitory honour.

3. What love beareſt thou to thy soul? Art thou unwilling and loath to help it when it is spiritually distempered and diseased? Alas, thou owest this care and attendance unto it to help it thy self, and procure it to be holpen by others, when passions do torment it, and to set aside all other cares when thy soul stands in need of thy care.

4. How dost thou esteem of thy self before the eyes of God Almighty? To be nothing at all doubtless. But it is no great humility in a Fly, to think her self nothing in regard of a mountain; or for a drop of water, to esteem it self nothing in comparison of the main Sea; nor for a sparkle of fire, to hold it self nothing in respect of the Sun. It is Humility indeed,

not

not to prefer our ſelves before others, nor to affect or deſire to be eſteemed of, and well liked by others: how doſt thou feel thy ſelf affected in this point?

5. Touching thy tongue: Doſt thou not brag and vaunt of thy ſelf one way or other? Doſt thou not flatter thy ſelf, when thou ſpeakeſt of thine own ſelf?

6. For works and actions: Doſt thou uſe to take any pleaſure or paſtime, contrary to thy bodily or ſpiritual health? I mean vain pleaſure, unprofitable recreations, over-watching, too much diſorderly labour, and ſuch like?

CHAP. VI.

An Examination of the eſtate of our Souls towards our Neighbour.

1. THe love between Husband and Wife, ought to be ſweet, quiet, earneſt, and conſtant, and grounded principally upon the ordinance of God, who commandeth it to be ſo. And the ſame is to be underſtood of Love between Parents and their Children, between us and our Neighbours, and our Friends, every one in his rank and degree.

2. But to ſpeak in general: How is thy heart affected towards thy Neighbour? Doſt thou love him from thy heart, and for Gods ſake? To diſcern well, whether

it be ſo, or no, thou muſt propoſe and repreſent unto thy ſelf, certain perſons that be troubleſom and intractable: for there it is, and towards ſuch kind of men, where we exerciſe the vertue of true Charity towards our Neighbours, and much more towards ſuch as have injured us either in work or in word. Examine well if thy heart be free from paſſion in this behalf, and whether thou feeleſt not a contradiction within thee, to love any body.

3. Art thou prone to ſpeak ill of thy Neighbour? and eſpecially of ſuch as love thee not? Doſt thou any harm to thy Neighbour, directly, or indirectly? Though thou have never ſo little reaſon, or diſcourſe, thou wilt eaſily find out thy defects in this point.

CHAP. VII.

An Examination of the Affections of our Soul.

1. I Have extended theſe points at large, becauſe in the Examination of them conſiſteth the knowledg of our ſpiritual advancement, or progreſs, which we have made.

2. Yet nevertheleſs we muſt not labour too exactly and curiouſly in examining every one of theſe Articles or Interrogatories: but fair and ſoftly, conſidering with

with quiet and repose of mind, in what estate our heart hath been in every one of them since our Resolution and Protestation, and what notable defects we have committed therein.

3. But, to make a shorter abridgment of all, we may reduce the whole Examination to the search and survey of our passions: and if it be tedious and troublesom, to consider so exactly what we have been: we may in this manner following examine our selves, how we have behaved our selves.

In our Love, towards God, our Neighbour, and our Selves.

In Hatred, towards Sin in our selves, and Sin in others: for we must desire the extirpation of the one, and the other.

In Desires, of Riches, Honour, Estimation, pastimes.

In Fear, of danger to fall into Sin, and loss of goods of this World; for we may fear the one too much, and the other too little.

In Hope, placed more than needs in the World, & fading creatures: or too little in God and godly things.

In Sadness, if it were too excessive, and for transitory vanities.

In Joy and Gladness, if over-much, and for unworthy matters.

To conclude in a word: What Affection doth predominate thy heart? What passion doth most of all possess it? In what dost thou principally go awry? For by the passions of our soul, we may judg of our estate, examining them, and as it were, feeling and tasting them, one after another. As he that is skilful on the Lute, by touching the divers strings of his Instrument, finds which string is out of tune, and tunes it by stretching it up, or letting it down: so after we have (as it were) touched and examined the tune of our passions, of the Love, Hatred, Desire, Fear, Hope, Sadness, or Joy, that is in our soul, if we find them discording from the tune which we would strike, and from the proportionable harmony of our soul, which is to be set to the glory of God, we may make them accord, by bringing them to their due tune and proportion with Gods grace, and by counsel and advice of our Spiritual Director.

CHAP. VIII.

Affections to be Exercised after this Examination.

After thou hast duely pondered every point of the Examination, and considered at what stay thou art, and to what thou art come: then exercise the Affections of thy Soul as followeth. 1.

1. Give God thanks for that amendment, be it but little, which thou haſt found in thy ſelf, ſince thy general Reſolution laſt made: & acknowledg that it was his onely mercie, that cauſed it in thee, and for thee.

2. Humble thy ſelf reverently before his Majeſty, acknowledging unfeignedly, that if thou have not much profitted in piety, it hath been through thine own default, becauſe thou haſt not faithfully, courageouſly, and conſtantly, anſwered the Inſpirations, Illuſtrations, and Motions, which he hath often imparted unto thee in prayer, and by many other wayes.

3. Promiſe him ſincerely, that thou wilt for ever praiſe him, for the ineſtimable favours beſtowed upon thee, and eſpecially for drawing thee from thy bad Inclinations by this preſent amendment.

4. Demand pardon of him for thy unfaithfulneſs, and diſloyalty, for not correſponding with his Inſpirations and graces.

5. Offer him up thy heart, to the end he may be the ſole Maſter and Lord of it.

6. Beſeech him to make thee faithfully accompliſh his will hereafter.

CHAP. IX.

Considerations proper to renew our good Purposes.

1. THis Examination being made, and diligently conferred with some worthy, expert, and skilful Guide, to learn the quality of thy faults, and the fit remedies for them: begin those Meditations following, making one of them every day, and in it spend the ordinary time which other dayes thou appointedst to pass in thy Meditation; with the self-same Method, Preparation and Affections which thou hast used heretofore in the Meditations set down in the First part: placing thy self first of all in the presence of God, and then emploring his grace, to establish thee in his holy love and service.

CHAP. X.

The First Consideration of the Excellency of our Soul.

1. COnsider the nobility and excellency of thy soul, endewed with an understanding, which knoweth not onely all this visible world, but moreover understandeth, that there are invisible Angels, and a happy Paradise; that there is a soveraign God, unspeakable, most good, most mighty; that there is an eternity

nity of immortal Spirits: and withall knoweth the means how to live well in this visible World, and to associate her self with the Angels in Heaven, and to attain to the familiarity and friendship of God himself for ever.

2. Thy Soul hath also a free will, of a most noble excellency, which is able by Gods assistance, to love God, and cannot hate him, considered in himself. Lo what an excellent soul thou hast! As no corruptible, or ill-savouring thing can stay the little Bees, but onely flowers are their rest, onely upon them do they settle their flight: so thy heart can find no repose but in God alone, no creature can fill and satisfie it. Remember hardly, and recount with thy self, all the deerest and greatest entertainments wherewith thou hast ever occupied thy heart, and judge in good sadness, whether they were not all full of unquiet, of molesting, of restless and stinging thoughts, importunate cases, with which thy poor heart was most miserably distracted and afflicted.

3. Alas thy heart runneth hastily and headlong after the creatures of this World, thinking it possible to appease its desires in them: but so soon as thou meetest with them, and takest them, thou art as ready

to

to begin again as before: for nothing is able to content thy heart. God would not permit that it should find rest in any place, no more than the Dove that *Noah* sent out of the Ark, that so it might alwayes learn to return to God, from whence it came. Ah how admirable is this natural beauty of thy soul! And why then dost thou endeavour to with-hold her against her will, to serve these fading Creatures?

4. Oh my fair and lovely soul (mayst thou say) thou canst understand and love God himself, and wherefore dost thou entertain thy self in things inferiour to God? Thou mayst if thou wilt, pretend eternity: wherefore dost thou hunt after moments? This was one of the chiefest complaints of the prodigal Child, that whereas he might have Feasted deliciously at his Fathers Table, he was forced through his own wilfulness, to feed at the Troughs of his Masters Swine. O my soul, thou art capable of God himself: wo be to thee, if thou rest contented with any thing less than God:

5. Lift up thy self earnestly with this Consideration; shew her that she is immortal, and an heir of eternity, and therefore that she direct her course and courage thereto.

Chap.

CHAP. XI.

The Second Consideration of the Excellency of Virtues.

1. CONsider that onely Virtue and Devotion can make thy soul to rest content in this World. O what excellent beautie is in them! Make a comparison betwixt the lovely vertues, and the hideous vices that be contrary unto them. What sweetnes is there in Patience, compared to Revenge? in Meekness in respect of Anger and frowardnes? in Humility in regard of Pride and ambition? in Liberality compared to Covetousnes and Niggardize? in Charity compared with Envy? in Sobriety in respect of Intemperancy? Vertues have this excellency, that they fill the soul with an incomparable sweetnes and delight, after she hath practised them: whereas vices leave the soul exceedingly wearied, tyred and molested. And why endeavour we not then to obtain these pleasures, that have no gall nor bitternes mingled with them?

2. He that hath but a few vices, is not content with the delights which they bring him: and he that hath many, is male-content with the cumber of them. He that hath but a few vertues, hath a great deal of content in them: and the more his contentment is, the more his vertues increase. 3. O

3. O devout life, how lively art thou, how honourable, how delectable! Thou doſt diminiſh tribulation, and augmenteſt conſolation: without thee even good is evil, honey-pleaſures are full of bitter unquietneſs. peace it ſelf is war, trouble, and contradiction. Ah, he that would be acquainted familiarly with thee, muſt ſtill ſay, with the Samaritane, *O Lord give me ſome of this water to drink.*

CHAP. XII.

The Third Conſideration of the Examples of the Saints departed.

1. CONſider the examples of the Saints of all ſorts and orders: what is it that they have not done and ſuffered, to love God, and be wholly addicted and devoted to his ſervice? Look upon the invincible martyrs in their conſtant reſolutions, what torments have they not ſuffred for the maintenance and performance of their holy purpoſes? But above all, thoſe fair and flouriſhing Ladies, whiter than Lilies in purity, more bluſhing than Roſes in Charity, ſome at twelve, others at thirteen, fifteen, twenty five, and twenty years of age. Conſider how they endured a thouſand ſorts of marryrdoms, rather than to renounce their ſacred reſolutions, not onely in profeſſion of faith, but

but also in exercise of Devotion and Piety: some choosing to dye rather than lose their Virginity: others rather than they would leave off serving the tormented prisoners, comforting the afflicted, burying the dead, & such like holy works of Gods service. O good Lord, what constancy hath that frail Sex shewed in these occasions!

2. Consider so many holy Confessors, with what valour and magnanimity did they contemn the World? How immoveable and unconquered were they in their resolutions? Nothing in this universal World could make them forgo them, they embraced their purposes of sanctity without exceptions or reservations, and went forward with them without any tediousness or faintness. What excellent things doth St. *Augustine* write of his holy Mother *Monica*? With what courage did she follow her enterprize of serving God in her marriage, and in her Widowhood? And St. *Hierome*, what rare constancy doth he point out in his *Paula*, amidst so great varieties of cumbrous occurrences?

3. And what is there that we may not do, having such excellent patterns to follow? They were frail mortal men as we are; they did all for the same God, by the same vertues. Why should not we do the like in

in our estate and condition, and according to our vocation: for the accomplishment of our good Purpose and holy Protestation?

CHAP. XIII.

The Fourth Consideration of the Love that Jesus Christ beareth unto us.

1. CONsider the unspeakable love wherewith Jesus Christ our Lord suffered so much in this World, and especially in the Garden of mount *Olivet*, and the bitter place of mount *Calvary*. All that love of his, was for thy sake: By so many pangs and torments, he obtained of God the Father good purposes, and holy resolutions for thee: by the same afflictions did he moreover purchase all things esse necessary for thy soul, to maintain, nourish, strengthen, and bring to full growth and perfection, all thy Resolutions. O holy Resolution! how pretious and nobly born art thou, being Daughter to such a Mother as is the passion of our Saviour? O how carefully should my soul cherish thee, since thou hast been so dear unto my sweet Jesus? Alas, O Saviour of my soul, thou diedst upon the Cross, to gain me my vertuous Resolutions! Ah do me the favour, that I also choose rather to dye, than to forget or forgoe them.

2. Thou

2. Thou ſeeſt then (my *Philotheus*) it is certain, that the dear heart of our Lord Jeſus beheld thy heart from the Tree of the Croſs, and there (in a manner) fell in love with it, and for love of it obtained for thee all the good that ever thou hadſt, or ever ſhalt have; and amongſt all, theſe good Reſolutions. Yea (my dear *Philotheus*) we may all ſay with the Prophet *Jeremy*: *O my Lord, before my being, thou beheldſt me, and calledſt me by thy name*: for in very deed, his Divine goodneſs in his mercy and love, prepared all the general and particular means of our Salvation, and conſequently, all our holy Reſolutions. Yea, without doubt, As a woman, ſo ſoon as ſhe is with child, prepareth her a Cradle, linnen, ſwathing-bands, and withall, bethinketh of a Nurſe for her child which ſhe hopeth to bring forth, although it be not yet come into the World: even ſo our Lord, having his goodneſs pregnant, and as it were, great with child of thee, pretended to bring thee forth to Salvation, and to make thee his Daughter and heir, prepared upon the holy Croſs all that which was neceſſary for thee, thy ſpiritual cradle, thy linnen, and ſwathing bands, thy Nurſe, and all ſuch other means neceſſary for thy Salvation; that is to ſay, all the wayes, all the graces,

all

all the favours, by which he conducteth thy ſoul, and will bring it at length to perfection.

3. Ah my God, how deeply ought we to imprint this in our memory! Is it poſſible, that I have been loved, and ſo ſweetly beloved by my Saviour; that every ſtep of his life, and even every ſtep that he went to mount *Calvary*, ſweating and fainting under his heavy Croſs, even then he went bethinking himſelf of my good, and of every one of theſe little occaſions, by which he hath drawn me unto him! And how much then ought we eſteem, how carefully ſhould we employ all this to our commodity? Ah how ſweet a remembrance is this? This loving heart of my God, thought upon *Philotheus*, loved him, procured him a thouſand means to Salvation: as though there had been no other ſoul in the World to take care of. As the Sun ſhining upon one ſide of the Earth, ſhineth ſo much there, as if it gave no light to any other place: in the very ſame manner, doth our Lord take thought and care of all his children, providing for each one of us, as though he had not thought upon the reſt. *He hath loved me* (ſaith S^t. *Paul*) *and given himſelf for me*: As if he had ſaid, for me onely: altogether as if he had done nothing for any elſe. O *Philotheus*, this

this ſhould be engraved in thy Soul, to cheriſh and nouriſh thy good reſolutions, which have been ſo precious and dear to the heart bloud of our bleſſed Saviour.

CHAP. XIV.

The Fifth Conſideration of the Eternal Love of God toward us.

1. CONſider the Eternal love which Almighty God bare unto thee: for long before our Lord Jeſus Chriſt (as man) ſuffered for thee upon the Croſs, his Divine Majeſty did forecaſt thee in his Soveraign goodneſs, and loved thee infinitely. But when began he to bear thee this love? Even when he began to be God. And when began he to be God? Sure he never began to be God, for he hath alwayes been God, without beginning, and without ending, and ſo likewiſe from all Eternity did he love thee; his love to thee never had beginning, and therefore did he from all Eternity prepare the graces, benefits, and favours beſtowed upon thee. So ſaith he himſelf by his Prophet; *I have loved thee with a perpetual Charity, therefore have I drawn thee unto me, taking pity of thee.* Amongſt other benefits then which he thought upon from all Eternity to give thee,

thee, needs muſt thou account thy purpoſes and reſolutions to ſerve the Lord.

2. And, O good God! how excellent, how dear ought theſe reſolutions to be unto thee, ſince God hath fore-thought, premeditated and fore-caſt, them from all Eternity? What ſhould we not ſuffer, rather than to ſuffer one jot or title of them to be taken away or diminiſhed? All the World together muſt not make us forgoe the leaſt of our good purpoſes: for all the World together, is not worth one ſoul: and a ſoul is worth nothing, without good Reſolutions.

CHAP. XV.

General Affections upon the precedent points, or Conſiderations, with the Concluſion of this Exerciſe.

1. O Amiable Reſolutions! you are unto me the beautiful Tree of life, which my God hath planted with his own hands in the midſt of my heart: and my Redeemer hath watred with his life-dropping bloud, to make it fructifie; rather will I ſuffer a thouſand deaths, than indure that one of you ſhould be hindred. No, neither vanity, nor delights, nor riches, nor ſorrowes, nor tribulations, ſhall ever be able to pull me from my holy deſigns and purpoſes.

2. Alas

2. Alas (my Lord) it is thou that haſt planted this Tree of good Reſolutions, and from Eternity kept it in the boſom of thy fatherly providence, to place it in the Garden of my ſoul: O how many ſouls are there, which have not been favoured in ſo high a degree: and how then ſhall I be able to humble my ſelf profoundly enough under his mercy?

3. O beautiful and holy Reſolutions! If I keep your Charity, you will ſave me Eternally: If you will live ſtill in my ſoul, my ſoul will live in you; live then for ever (O my good Reſolutions) as you were Eternally, and for ever, in the mercy of my God, live and remain Eternally in me, for I will never abandon or forſake you.

4. After theſe Affections, thou muſt particularize, and fore-caſt in ſpecial, the means neceſſary to maintain theſe good purpoſes, and proteſt to uſe theſe means faithfully, and diligently; as are, frequent prayer, often uſe of the *Sacrament*, good works of mercy, amendment of the faults, which in the Second Point of this Exerciſe thou ſhalt have diſcovered, cutting off ill cuſtoms, and following the advices and counſels which thy Spiritual Guide ſhall preſcribe thee.

5. This done, as if thou hadſt taken breath a while, and reſted thy ſelf meetly

well,

well, proteſt again a thouſand times, that thou meaneſt unfeignedly to continue in thy Reſolutions: And, as if thou hadſt thy heart, thy ſoul, thy will in thine hands, dedicate them, conſecrate them, ſacrifice them to God, with proteſtation, that thou wilt never ask them again, never redemand them, but leave them alwayes entirely in the hands of his *Divine* Majeſty, to follow, in all things, his holy ordinance.

6. Pray unto God, that he would wholly renew thee, and bleſs this renovation of thy Proteſtation and firm Reſolution; that he would fortifie thee, and ſtrengthen thee therein.

CHAP. XVI.

Feeling thoughts to be kept in mind after this Exerciſe.

1. THe day following this renovation of thy heart, and ſome dayes after, it will be profitable to repeat oftentimes in thy heart to thy ſelf, and by mouth likewiſe, thoſe ardent ſpeeches which St. *Paul*, St. *Auguſtine*, and other Saints uſed: I am now no more my own man: whether I live or dye, I am my Saviours altogether: I have no more in me theſe cold words, of *me*, and *mine*; my *mine* is to be wholly Chriſts. O world, thou art alwayes thy ſelf: and I likewiſe he that

have

have been alwayes my ſelf, but from henceforth I will be my ſelf no longer. No, my ſoul, we will be no longer our ſelves, as we have been: we will have another heart, another Affection, and the World that hath ſo often deceived us, ſhall now be deceived in us: for not marking our change but by little, he will think us alwayes to be *Eſau*, and we will prove *Jacob*.

2. All theſe exerciſes muſt repoſe, and ſettle in our hearts, and when we lay aſide for the time Conſideration and Meditation, we muſt enter by little and little, and not all at a clap, into our ordinary affairs, for fear leſt the precious liquor of our good Reſolutions, diſtilled ſo diligently out of theſe conſiderations, be not ſuddenly overturned and ſpilt: it muſt ſoke firſt (as it were) and ſink well into all the Parts of our ſoul, yet without too much application of ſpirit or body.

CHAP. XVII.

An Anſwer to two Objections, which may be made againſt this Introduction.

1. THe World may chance to tell thee (my *Philotheus*) that theſe Exerciſes and Adviſes are ſo many in number, that he that would practiſe them, had need to apply himſelf to nothing elſe, but

but let all other affairs alone. Ah *Philotheus*, if indeed we did nothing else, we should do well enough, since we should do that, which to do, we were placed in this World. But dost thou not see the deceit? No doubt if all these exercises were to be performed every day, they would busie us enough, and take up most of our time: But it is onely required to practise them every one in their time and place, as they come in their turn. How many Lawes are there in the Digests and Code which must be kept and observed; but all men know and understand, that their observance is required, according to the occurrences of occasions and actions, not that one should practise them all every day. Otherwise, the holy King *David* practised many more Spiritual Exercises in a day, amiddest his weighty affairs, than I have here prescribed. *Lewis* an admirable King, both in peace and in war, and that, with a wonderful care, administred Justice, and managed affairs of state, was wont to say Evensong with his Chaplain, had every day set time to meditate, and visited Hospitals very often, heard holy Sermons, and used spiritual conferences: and for all this, never omitted one the least occasion of the publick weal exteriorly offered, which he did not most diligently put in Execution:

and

and his Court was more gallant, more frequented, more flouriſhing, than ever it had been in time of his Predeceſſors. Practiſe then theſe Exerciſes cheerfully, as I have preſcribed them: and God will allot unto you, time, leaſure, and ſtrength enough to do your other affairs: though he ſhould make the *Sun* for that end to ſtay his courſe, as he did for his ſervant *Joſhua*. We work enough alwayes when God works with us.

2. The World will ſay again, that almoſt throughout all this Book I preſuppoſe, that my *Philotheus* hath received of God the gift of Mental Prayer, and yet every man hath it not: ſo that this Introduction will not ſerve for every body. 'Tis true, without all doubt, I preſuppoſe it: and it is true too, that every man hath not the gift of Mental Prayer; but it is likewiſe true that almoſt every man may obtain that precious gift, even the moſt rude and unlearned: ſo that they have good ſpiritual Maſters and Guides, and that they themſelves would vouchſafe to take as much pains in the ſearch of it, as in it ſelf it requires. And if there be any that in no ſort, nor degree, hath this precious gift (which I think can happen but very ſeldom) a ſage Conductor and Maſter, will eaſily ſupply that want, by make-

ing them to read, or hear read these Meditations and Considerations, with good heed and attention.

CHAP. XVIII.

Three principal Advices for this Introduction.

1. THe first day of every Moneth, repeat and renew the Protestation set down in the First part, at the end of the Meditations: and protest at all times to have a will and purpose to keep every point of it, saying with *David*; *No (my God) never will I forget thy Testimonies: for in them thou hast given me life.* And when thou findest any spiritual battel in thy Soul, take in hand the selfsame *P*rotestation, and prostrate in spirit with all Humility, pronounce it all from thy heart, and thou shalt find great ease in thy conflict.

2. *P*rofess to all the World, that thou desirest to be devout, be not ashamed of that holy profession. I say, make profession of a true desire of *D*evotion, and not make profession of Devotion: blush not to use those common and ordinary actions, which help us to obtain the love of God: advow that thou dost thy endeavour to Meditate, and thou hadst rather dye than sin: That thou wilt by Gods grace frequent the

the Sacrament, and follow the counſels of thy ſpiritual Conductor. For this frank and free confeſſion of Gods ſervice, that we are with a ſpecial affection conſecrated and addicted to his love: is moſt acceptable to the Divine Majeſty, who by no means alloweth his ſervants to be aſhamed of his Croſs. Beſides, this open profeſſion cuts off many a ſummon, many an inticement, which the World would make to the contrary: and bids us to ſtand upon our Reputation, in the conſtant purſuit of *Devotion*. The *Philoſophers* openly profeſſed themſelves to be *Philoſophers*, that ſo men might permit them to live *Philoſophically*: and we muſt make our ſelves known to be lovers of Devotion and holy Exerciſes, that men may let us live Devoutly. If any man tell thee, that one may live *Devoutly* without the practiſe of theſe Exerciſes and Advices: deny it him not, but anſwer him lovingly, that thy weakneſs is ſo great, that thou ſtandeſt in much more need of help, than other men do.

3. Laſt of all, I conjure and intreat thee my dear *Philotheus*, by all that which is holy in Heaven and Earth, by the Baptiſm which thou haſt received, by the ſweet milk of Mercy which thou haſt ſucked from the Breaſts of our Lord Jeſus Chriſt,

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by the moſt loving heart, in which thou placeſt all thine hope and confidence. Continue and perſevere in this happy enterpriſe of ſpiritual life. Our dayes run on apace. Death is hard at our gate; *The Trumpet ſoundeth the retreit* (ſaith *St. Gregory Nazianzene*) *let every man be ready, for the Judge is at hand.* St. *Symphorians* Mother ſeeing him led to martyrdom, cryed after him, "My Son, my "Son, remember Everlaſting Life, look "up to Heaven, and think upon him that "Reigns there: a ſhort end will quickly "end the courſe of this life. I ſay the ſame unto thee (my dear *Philotheus*) looke up to Heaven, and leave it not for this baſe Earth; think upon Hell, and caſt not thy ſelf into that dreadful gulf for moments of pleaſures. Remember Jeſus Chriſt, deny him not for the World: and though the labour of a Devout life ſeem hard unto thee, ſing merrily yet this ſhort ſtaff:

Since Heaven is for my pains aſſign'd,
Pains are ſweet paſtimes to my mind.

Live for ever ſweet Jeſus, to whom with the Father, and holy Ghoſt, be all honour, and glory, now and alway, and for ever and ever, *Amen.*

FINIS.

A COLLECTION

Of the Author's choiceſt Maxims touching the perfect duty of a Chriſtian.

Firſt towards God.

1. IF the ſecrets of advancing in perfection ſhall be demanded, I know no other than this; To love God with all our heart, and our Neighbour as our ſelves.

2. Keep thy eye ſtedfaſt upon God, and thy ſelf; and thou ſhalt never ſee God without goodneſs, nor thy ſelf without miſery.

3. As none ſhall ever ſee God ſo much as he is viſible; ſo none ſhall ever love him ſo much as he is amiable.

4. He that covets not to love God ſtill more and more, never loves him enough: enough of this Divine Exerciſe is not ſufficient to him that would ſtop there as if he were ſatisfied.

5. To whom God is all, the World ought to be nothing.

6. Let us be what God will, ſo that we be

be his: and let us not be what we will our ſelves, againſt the will of God.

7. There is nothing ſo little which may be ſlighted in the ſervice of God.

8. The great advancement of the ſoul in virtue conſiſts not in much meditating upon God, but in much loving him.

9. We muſt never forſake Gods ſervice, nor refrain from good works, whatſoever oppoſition or ingratitude we find: for whoever ſeeks God is never diſcouraged for the faults of men.

10. Where Gods will is accompliſhed, daily bread is never wanting.

11. He to whom God alone is pleaſing, is diſpleaſed with nothing but that which diſpleaſeth God.

12. 'Tis a ſure ſign that we love nothing but God in all things, when we love him equally in all things; for he being alwayes equal to himſelf, the inequality of our love towards him cannot proceed but from the conſideration of ſomething that is not God.

13. *In* Divine matters a generous ſoul finds greateſt contentment in believing things moſt difficult.

14. All our actions take their value from their conformity to the will of God.

15. The love of God and ſuffering are the moſt acceptable Sacrifices we can offer

to

to him, who ſaved us by love and ſuffering.

16. He that neglects his own will, complies beſt with Gods.

Towards our Neighbour.

1. The rule of our Neighbour is the Tree of knowledg; we are forbidden to touch it by way of iudgment, becauſe God hath reſerved it to himſelf.

2. We ought to love our Neighbour upon Earth, as we ſhall love him in Heaven.

3. We cannot love our Neighbour too much, but we may ſhew too much our love.

4. To bear with the imperfections of our Neighbour is one of the chief points of the love we owe to him.

5. We muſt never endure to heare evil ſpoken of any but of our ſelves.

6. We muſt never undervalue any perſon. The workman loves not that his work ſhould be deſpiſed in his preſence: Now God is preſent every were, and every perſon is his work.

7. It is a ſpiritual iniuſtice to deſire to know the ſecrets of others, and to tell none of our own.

8 We ought not to love our Neighbour either becauſe he is virtuous, or becauſe we hope he will be ſo, but becauſe God commands us.

9. In

9. *In* matter of good works, we muſt ſpeak little, think little, and do much.

10. *It* is a great evil not to do good.

11. The juſt man never dyes unprepared; for he is well prepared for death who perſeveres in Chriſtian juſtice to the end.

12. Whoſoever will arrive at a new life muſt paſs by the death of the old.

13. He that is truly humble never thinks himſelf wronged.

Towards our ſelves.

1. To give a good rule to our ſoul, we muſt command her to do all her actions in the preſence of God.

2. To live contented in a moderate eſtate, we muſt never conſider thoſe that have more, but thoſe that have leſs, than our ſelves.

3. He that moſt mortifies natural inclinations receives moſt ſupernatural inſpirations.

4. Meditate often upon Eternity, and no accidents of this mortal life will trouble thee.

5. *It* is not ſufficient to ask advice, but we muſt follow it, and willingly ſubmit our own judgment to that of others.

6. All Devotion is falſe which is incompatible with our profeſſion.

7. *It*

7. *It* is the great misfortune of man to desire to enjoy those things which he should onely use.

8. To have a desire to be poor, and not to receive the inconveniencies of it, is too great ambition; for it is to desire the honour of poverty and the commodity of wealth.

9. To be rich in effect, and poor in affection is the greatest happiness of a *Christian*; for he hath thereby the commodity of riches for this World, and the reward of poverty for the World to come.

10. There is no better way to end happily a true spiritual life, then daily to begin it.

11. Who pretend to have part with Jesus glorified, must first take part with Jesus crucified.

12. We must live in the World as if our Souls were in Heaven, and our bodies in the grave.

13. In the death of our passions consists the life of our soul.

14. It is not Humility to acknowledg our selves miserable; that onely is not to be a beast: but it is Humility to desire that others should esteem us so.

15. Our free will is never so free, as when it is a slave to the will of God; never so much slave, as when it serves our own

ſuſt: It is never alive, but when it dies to it ſelf; nor never dead, but when it lives to it ſelf.

16. There is no reaſon to be given for the fault we commit in ſin: for the fault would not be ſin if it were not againſt reaſon.

17. Virtues never have their full growth but when they bring forth deſires of advancing, which like ſpiritual ſeeds ſerve to produce new degrees of vertues.

Other choice Maxims drawn out of the ſame Authour.

WE muſt never ſpeak of God, nor of things which concern his ſervice careleſly, by way of diſcourſe, or entertainment; but alwayes with great reſpect and humble mind.

2. We muſt fear the judgment of God without diſcouragement; and encourage our ſelves without preſumption.

3. Never conſider the ſubſtance of things, but the honour which they have to be acceptable unto God.

4. I love not to hear it ſaid we muſt do this or that, becauſe there is more merit: all muſt be done for the glory of God.

5. Be-

5. Being exerciſed by Temptations, we muſt not grow impatient; but reſt quiet in an humble and chearful reſignation to the will of God.

6. We ſhall never have peace with our ſelves, but when we have peace with God.

7. Whatſoever holy act on we do, we pleaſe not God, except we do what he requires of us: no more than a Painter in repreſenting an Eagle pleaſeth him that deſired a Bee.

8. Let us never look upon our croſſes, but through the croſs of our bleſſed Saviour, and we ſhall find tham ſo pleaſant, that we ſhall more deſire affliction than all the comforts in the World.

9. All our Devotion muſt not be in our Oratory, in the Church, in Meditations, prayers, and good deſires; but we muſt proceed to practice, and remember to live according to the Reſolutions we have made in the fervour of Devotion.

10. Deſire to obtain the love of God makes us Meditate; but that love once obtained makes us contemplate.

11. When our will hath met with God it repoſes in him, taking there its chief delight, yet ceaſes not to move forward in deſire; but as it deſires to love, ſo it loves to deſire, it hath the deſire of love, and the love of deſire.

12. Be-

12. Benefits are willingly received by all, but to receive afflictions belongs onely to perfect love, which loves so much the more, because they are not to be loved but in respect of the hand that gives them.

13. In the house of the just man every thing is busie, there is nothing unprofitable, nothing slothful.

14. We ought to perform the duty of our vocation, without considering what will follow.

15. To perfect obedience is required the renouncing our own proper judgment.

16. Reason invested with mildness and gentleness hath great force and lustre; but with choler it loseth both.

17. We ought not to disquiet our selves in our Temptations and infirmities: but glory rather in our weakness, to the end that Gods power may appear in us, supporting it against the force of Temptation.

18. Salvation is shewed to Faith, prepared for Hope, and given onely to Charity.

19. The more a soul is humble, the more it is couragious, for believing that she can do nothing of her self, she confesseth God omnipotent, who being able to use her as his instrument for what he shall please, doth also often make choice of such who are or think themselves the most unable.

20. The

20. The man who refers himself wholly to God, is enabled thereby to do a thousand good deeds; and rendring faithfully all honour to him, it is incredible what wonders God works by that mans means.

21. The spirit of a right virtuous man doth not strive to undertake much, nor to make a great noise or shew; but in all plainness and sincerity he laboureth to do well what he undertakes, and that purely for the love of God.

22. Love to follow the advice of others much rather than thine own, and do nothing without counsel; for that is the way not to err, but always to enjoy unchangeable tranquillity.

FINIS.

The Communication of Doctor Thaulerus, *with a poor Begger, wherein is comprehended the Example of a perfect man, and how we ſhould reſign our ſelves in all things unto the good pleaſure of God.*

THere was on a time a great Divine, who prayed unto God, the ſpace of Eight years, that it might be his good pleaſure, to direct him to a man, that might Inſtruct and Teach him the true way of vertue. And it hapned being in this deſire, that he heard a voice from Heaven, which ſaid unto him, go unto ſuch a Church-porch, and there thou ſhalt find a man that will Inſtruct thee in the Spiritual Life. He walking then toward the ſaid Church, found a poor Beggar, who had his feet filthie and foul, and all naked, whoſe cloths were not worth a half-peny; and he ſaluted him in this ſort: God give you good morrow my friend. The poor man anſwered him, Sir, I do not remember, that ever I had an evil morrow. The Doctor ſaid unto him, God give you a good and happy life: Wherefore ſay you that? quoth the Beggar unto him; for I was never unhappy. Which the Doctor not underſtanding, ſaid unto him again, God bleſs

bleſs you my friend; I pray you ſpeak a little more clearly, for I know not what you mean. Then the poor Beggar anſwered him; Good Maſter *Doctor*, I ſhall do it willingly: you know you bad me *good morrow*, whereunto I replyed, That I had never any evil morrow; for when I have hunger, I praiſe God; If it freeze, hail, ſnow, rain, be it fair or foul, I give praiſe to God; though I be poor, miſerable, and deſpiſed of each one, I give thanks unto God; And therefore I never had any evil morrow. You did wiſh unto me alſo, *a good and happy life*: whereunto I made you anſwer, that I was never unfortunate, becauſe I have learned alwayes to reſign myſelf unto the will of God, being certain that all his works cannot be but very good: by reaſon whereof, all that happeneth unto me by his permiſſion, be it Proſperity or Adverſity, ſweet or ſowre, I receive it as from his own hand with great joy and comfort, and therefore I was never unfortunate; for I never deſired any thing, but the good pleaſure of God. Which the poor man having ſaid: the Doctor anſwered; But what would you ſay (my friend) *If God would damn you?* If God would damn me (ſaid the poor man) verily if he would uſe me ſo hardly, I have two arms to embrace him,

the

the one whereof is a profound Humility, by the which I am united unto his holy Humanity: the other is Love, and Charity, which joyneth me unto his Divinity, by which I would embrace him, in such sort, that he should be constrained to descend with me into Hell. And I had rather, without comparison, be in Hell with God, than to be without him in Paradise. The Doctor learned in this Communication, that a true resignation, accompanied with profound Humility of heart, is the shortest way to attain unto the love of God. After that he asked of him again, *from whence he came?* unto whom he made answer, That God had sent him. The Doctor inquired yet of him, *Where he had found God?* I found him (quoth he) so soon as I had renounced and forsaken all creatures. And *where didst thou leave him?* replyed the Doctor. I left him (answered the Beggar) with the pure and clean hearts, and amongst men of good will. But *who art thou* my friend? said the Divine unto him? The poor man made him answer, That he was a King. And he asking him, *where his Kingdom was*; It is, (quoth he) in my Soul; for I can so well rule and govern my senses, as well outward as Inward: that all my affections and passions do obey unto reason; which

King-

Kingdom is without doubt, more excellent than all the Kingdoms of this World. Moreover, the aforesaid Doctor demanded of him, *Who it was that had brought him to so great perfection?* It was Silence (answered the poor man) and mine high and lofty Meditation, and the union which I had with God. I could take no repose nor comfort in any creature of the World, by the means whereof, I found out my God, who will comfort me World without end, *Amen.*

Laus Deo.

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